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THE THREE HOUR SERMON

PAUL KANAMORI

E. L. Liddell, Th.D.
BORN Matt 5:16
11-8-16 in Ringgold, Ga.

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THE THREE HOUR SERMON

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ON

God, Sin and Salvation

BY

PAUL KANAMORI

JAPANESE EVANGELIST

With Foreword By

ROBERT E. SPEER

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FOREWORD

MR. KANAMORI preaches a gospel which he knows and lives. His present work in Japan is unique in its character and its influence. A remarkable personal experience lies behind it, and no one can doubt that the power of the Spirit of God is in it.

His Christian faith began in Kumamoto in the island of Kyushu nearly fifty years ago. Captain Janes, an American army officer, at the request of the ex-daimyo of Higo had provided a school in his capital of Kumamoto. By his words and by the example of his loving conduct Captain Janes from the first "enlisted the hearts of the students for Christianity." In his *History of Protestant Missions in Japan,* Ritter gives a brief account of the founding of the Kumamoto Band, drawn largely from what Mr. Kanamori, who was one of its members, reported:

"Every Saturday evening he read the Bible with his pupils. At first they only took part in order to learn English and in order to criti-

cize 'the Christian teaching; but finally it conquered us.' 'He used to ask us to relate to the lower classes of the people in Japanese what we had learned out of the English Bible.' At last thirty of them entered into a sacred covenant, in which they dedicated themselves solemnly to Christ as His servants, and promised to renounce the worship of idols. In connection with the hostility against all innovations, against foreigners and Christians, which had raged since 1873 through Kyushu, this small band had to undergo persecution and severe trials, now through the mockery and hatred of their fellow-students, who were otherwise minded, and now through the anger of their troubled parents. Some of them indeed were compelled to leave Kumamoto, and Kanamori, after his return home, paid for his steadfastness by being confined to his house for several weeks.

"About twenty of this band broke their vow, but ten of these renewed it again and showed, together with the ten who remained faithful, and ten others who afterwards joined the band, that a Japanese knows how to suffer for what he has learned to be true."

There is a fuller account of the Kumamoto Band in Dr. M. L. Gordon's *An American*

Missionary in Japan. I heard one of its members at Northfield thirty years ago tell the story of the band and of the night on the hilltop when they took their pledge to their new faith and signed it in their blood:

"We have lately studied the Christian religion, and are greatly impressed with its truth. We therefore want to spread it through our country, and in this endeavour we will regard our lives but dust and ashes. By writing our several names we do hereby solemnly swear to the sincerity of our intentions. Amen."

These men were the main founders of the Kumiai or Congregational Churches in Japan and some of them, Ebina, Miyagawa, Harada, and Kanamori, are today, after a lapse of half a century, among the outstanding leaders of Japanese Christianity. From Captain Janes's School they went to the Doshisha as the first theological students and thence passed out into the pastorates of the strongest Kumiai Congregations. Mr. Kanamori became minister of one of the leading churches in Tokyo.

In the early nineties, however, a tide of reaction and rationalism set in in Japan and many of the Kumamoto Band were carried away. Mr. Kanamori was then a professor of theology. One of the missionaries in Japan wrote two years ago of what befell him:

"He began to read upon the most recent German theology, with the result that he was completely swept off his feet by the rationalistic New Theology, Higher Criticism, etc. Not long after that he published his new views under the title *The Present and Future of Christianity in Japan,* and retired from the ministry. The rationalistic German mission at that time asked him to come over and work with them, but he could not bear to devote himself to breaking down what his former colleagues were trying to build up, and preferred to give himself to lecturing on thrift, which he did for many years with conspicuous success.

"He remained in this state of spiritual darkness for twenty years, until the death of his wife brought him and his children into great trouble, but after passing through these deep waters he came out again with a clear and firm belief in the old-fashioned gospel. He told me that he had arranged his affairs so as to provide for his family, and now had determined to devote the remaining years of his life to preaching the simple gospel throughout the country, as he had once preached the principles of economy.

"Shortly before he came to speak for us he had completed a book of one hundred and eighty pages, in which the whole Gospel is

presented in the simplest possible language. Any Japanese who can read at all can understand this book. I read it through and was astonished that Japanese could be made so simple and at the same time so clear and forceful. I think it must be the simplest Japanese that ever was printed. No one but a master could have written so simply. It is said that when he had finished the first draft he read it all to a primary school boy and that he altered all the passages which the boy failed to grasp. He did not tell me this himself, but it may well be true.

"The contents of it are to me more surprising than the style. The book takes its stand on the Holy Scriptures in both Old and New Testaments with the same confident appeal that a man might make who never had heard of any 'new thought.' No Dutch dominie could state the central doctrines of our religion in a more absolutely orthodox, scriptural, and evangelical manner than they are given in this little book. In addition to that, it is interesting, and thoroughly adapted to the common people in Japan. The man who wrote it evidently knows his countrymen."

Mr. Kanamori has set out now on a unique evangelistic mission with a method all his own.

He has condensed the presentation of the essentials of the Christian faith into one three-hour sermon. The first hour is devoted to the Christian doctrine of God, the second to sin, and the third to salvation. This sermon he preaches every night to a different congregation. Those who hear it once are requested not to return, but to send their friends. This sermon Mr. Kanamori has preached more than 800 times to over 300,000 people, on the Pacific Coast, in Japan, and in Hawaii. It is his practice to see no one in the afternoons, but after luncheon to give himself to prayer and fasting in preparation for the evening, and after the sermon to call for immediate decisions of acceptance of the Christian faith. Of the 300,000 who have heard, approximately 50,000 have responded to his appeal.

Of Mr. Kanamori's manner of preaching, Dr. S. H. Wainright wrote an interesting account in the *Japan Advertiser* of February 11, 1919, describing the evangelistic meetings which Mr. Kanamori was conducting under the auspices of the Fujimicho Presbyterian Church in Tokyo, whose pastor, the Rev. M. Uemura, is one of the ablest and most remarkable Christian leaders in Asia:

"Though he has reached the age of sixty-three," wrote Dr. Wainright, "Mr. Kanamori is most strenuous in his activity. He is extremely plain and unconventional in manner and dress. He does not wear the frock coat so indispensable to the public speaker in Japan, nor has he that stiffness of manner so characteristic of those who affect Confucian proprieties. He held up a copy of the Scriptures before the audience as a 'basis' of all he had to say and as a 'book not written in the high style of the Confucian Classics but in the language of the people.' There is little action in the ordinary discourse of a Japanese preacher, which is to say that there is little of the force and vividness of the dramatic in his speech. So slight is the dependence upon movements of the body to aid in expression that gesticulation with the hands even is used with great restraint. But the ardour of Mr. Kanamori is too whole-souled for him to be held within such limits; yet there was a self-possession in his manner truly characteristic of the Japanese. Any one witnessing his quiet mastery of the audience Sunday evening would be compelled to admit that the use of violent propaganda is not inherent in the religious sentiment. It would have been equally as clear that reasoning as well as dogmatic affirmation

can have weight with the multitudes. The speaker held to certain broad truths which he made real to the imagination by means of concrete illustrations, and at times he rose to the height of passion as when speaking of national evils. But it was a reasoned discourse from beginning to end. Ideas played a more prominent part than the emotional element; a fact to be explained not only by the preponderance of non-Christians in the audience, but also by the circumstances that ideas figure more prominently in the public speech in the east than in the west, where instruction rather than oratory has been the form of discourse. Yet at times the emotions of his audience were raised to a heightened degree of intensity, as for example when he gave an account of the death of Christ by crucifixion, suffering a vicarious death. The description was unsurpassed in the vivid and pathetic reality of the picture and of its significance. The suggestive power of the speaker's words was made more effective by the intensity of his own conviction.

"My feeling was that Christianity in Japan had reached a new phase in the preaching of Mr. Kanamori. The story of the cross, the singular fascination of which has been so irresistible as told in the language of many races and nations, has found living expression, with

moral power, in the colloquial speech of the Japanese people. Many of Mr. Kanamori's illustrations, as for example the covenant of the 47 Ronin sealed in blood, were drawn from the native environment. That the platform Sunday evening succeeded in overcoming the gulf between the Christian message and the popular soul was rendered evident by the fact that 673 persons in the audience decided to enter upon the Christian life."

Many who have heard of Mr. Kanamori's sermon but who do not understand Japanese have been anxious to hear or read it in English. They have wanted to know how an able Japanese with such an experience as Mr. Kanamori's would put the Christian message. Missionaries in other lands have expressed a desire to see it as an exhibit in Christian apologetics, in co-operative religion and in evangelistic method. Mr. Kanamori, who knows English well, has himself written out the sermon in English and it is now made available to all. I trust that it may have a wide circulation. All proceeds from its sale received by Mr. Kanamori will serve to enable him to carry on more widely his present most fruitful work. It is his ambition, he says, to preach orally to 3,000,000 of his countrymen and to reach

17,000,000 more by printed copies of his sermon. Thus single-handed he would offer the Gospel to one-third of the people of Japan. He holds that this is a day of unlimited opportunity and that there is no reason whatsoever why Japan cannot be evangelized in this generation.

ROBERT E. SPEER.

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PRELIMINARY INTRODUCTION

THREE HOUR SERMON
ON
GOD, SIN AND SALVATION

PRELIMINARY INTRODUCTION

THIS is a theatre. It is therefore usually a place of amusement. But tonight we have changed it into a Christion church in order that we may hold a religious service in place of a dramatic performance.

It is a custom among us Christians, as you doubtless know, to offer prayer to our God at the beginning of such a service. God is everywhere. He is with us here this evening. And now as I speak to Him in prayer, invoking His blessing upon this meeting, will you kindly keep perfectly quiet and give me your help either by silently offering your own prayer with mine or at least by keeping yourselves in a prayerful mood?

Let us pray.

PRAYER

Almighty God, Creator of heaven and earth, we thank Thee for this great gathering of the people tonight to hear from the lips of Thine unworthy servant the wondrous gospel of Thy Son Jesus Christ. We beseech Thee, our Heavenly Father, that Thou wilt give Thy servant wisdom and power from above that he may be able truthfully and impressively to present the gospel of Christ in its purity and simplicity. Help him to be bold and fearless in proclaiming Thy truths to those who need them.

We pray Thee, our Father, that Thou wilt pour out Thy Holy Spirit upon this great congregation. And, now, open Thou their spiritual ears and let them hear not the voice of man but the voice of God. Open their spiritual eyes and let them see not merely the things which are visible to the natural eye but the things also which are invisible. May their hearts be opened and may they receive the light from heaven and being enlightened by it, may they be able to find out for themselves that they are great sinners in the sight of God. And thus being convicted of sin may they be drawn to the cross of Jesus Christ the blessed Saviour of the world. Oh Father, let these people

know that there is none other God beside Thee. Thou art the only true and living God of the universe. Show thyself to them here and now, and let them see Thy glory and be saved. We ask this in the precious name of Thy only Son Jesus Christ, our Lord. Amen.

THE A B C OF CHRISTIANITY

My friends, the subject of my discourse tonight is, What is Christianity, or what is the true nature of the religion of Jesus?

In this congregation I believe there are many Christians, and many others who have known for some time more or less about the Christian religion. But I feel sure that there are also very many in this audience who have not yet become acquainted with the teachings of this great religion and who tonight for the first time in their lives will hear a Christian sermon. And be it understood from the start that my talk this evening is for this last-named class of hearers only. Because tonight I propose to speak about the fundamental truths of Christianity, the A B C of the Christian religion.

Therefore to many present my talk may contain nothing that is really new, and to such I fear it may prove quite uninteresting. Still I believe that the whole of Christianity is con-

tained in these fundamental truths just as an oak tree is contained in an acorn. Therefore, if you understand these fundamentals thoroughly you can grasp all the teachings of the Christian religion. So I feel that it is very important for those who wish to know what Christianity is to have first of all a clear conception of these primal truths. I hope you all will be kind enough to listen patiently to my talk on these first principles of Christianity.

WHY SO FEW CHRISTIANS IN JAPAN

You all know that in this country of ours the Christian religion has secured as yet but a very small number of followers compared with other religions. There are only a little over one hundred thousand Christians of all the various Protestant denominations. That is indeed a very small proportion of our people.

The whole population of Japan proper at present is about sixty millions. Therefore the proportion of Protestant Christians to the entire population is but one in six hundred. And I think the first and most important reason why there are so few Christians in Japan is that the larger part of our people have not yet had an opportunity of having the gospel of Christ presented to them. They have never heard Christian sermons nor read Christian

books. They do not know what the Christian religion is. They are ignorant of the teachings of Christ. People can not believe in a religion about which they know nothing. Without a knowledge of the true nature of the religion of Christ how can they believe? Unless some one goes to them and preaches the gospel to them how can they know it? So I should say that this ignorance of our people as to the true nature of Christianity is the main reason why they do not believe in it, and why there are so few Christians in the country.

But there is yet another reason which has kept back our people from believing in Christianity. It was not simply because they did not understand it, but because they were afraid to have anything to do with it. They had been taught to hate it and had come to despise its very name.

You know that for many centuries before the Restoration of 1868 Christianity was strictly prohibited in our country. All who professed to be Christians ran the risk of suffering capital punishment. I remember the time when we used to see the government notice boards set up in various places, stating that "Belief in the evil religion of Christ is strictly forbidden by order."

I have seen many times people trampling upon the cross of Christ by order of government officials. This was called *picture trampling,* because people were ordered to trample upon a picture of Jesus upon the cross. It was a great occasion and was counted as one of the great festivals of the year. If any one refused to step upon the picture he would be arrested on the spot and thrown into prison. Even after the Restoration there were found many Christians in the prisons in various parts of the country. No wonder Japanese people at large should be afraid of believing in a religion thus despised.

Although at the present time there is no such barbarous law on the statute books of Japan, yet the odium of the olden time prohibition still attaches to the name of the religion of Jesus. So you see it is of the first importance that these prejudices be removed by teaching our people the true nature of the Christian religion, and helping them to see for themselves its lasting truth and beauty.

THE TRUE MOTIVE OF PREACHING

I am now a Christian, and I am preaching Christianity to my fellow countrymen. But at first I did not like this new religion. I believed with the rest of my countrymen that it

was a false faith and that the introduction of such an evil religion into our beloved country would be a great misfortune. I thought it the duty of all patriots to oppose in every way the spread of such a religion in our country.

When I really heard Christian preaching and read the Bible and studied it carefully, I came to the conclusion that Christianity is not only a good religion but it is the best religion, in fact the only true religion in the world. Its introduction into our country is not only useful but urgently necessary. Without its teachings no country can ever become truly civilized, powerful and righteous.

Now, you know, when we have found anything good and profitable to our people and our country it is our highest duty to tell it to our fellow countrymen, and share with them the benefits thereof. On the other hand, when we have found anything bad and harmful to our fellow countrymen it is also our paramount duty to warn them of it. We must share with our fellow countrymen our knowledge of all things good or bad. This is true patriotism.

My friends, this is the only motive which impels me to preach Christianity to my countrymen. I am not preaching for my own profit. Please do not misunderstand me on this point.

My one and only object in preaching tonight is to give you an opportunity to examine and understand the true nature of the Christian religion, and accept it for your own sake. That is all and nothing else. Therefore, after hearing me tonight, if you feel that you are convinced of the truth and the worth of the Christian religion, I earnestly urge you to accept it now and become a follower of Jesus Christ. But if you are not so convinced, and still think that it is not a good religion, you are free to reject it. I have no wish to force it upon you. You are at liberty either to accept or reject it. But after being fully convinced of the truth of the Christian religion, if you still resist that conviction and refuse to follow its leading through fear of unpleasant consequences, then I should call that an act of cowardice.

You know the saying of our venerable sage, "If a man will not obey the mandate of his conscience and reason, it should be counted to him as an act of cowardice."

It is my duty, friends, this evening to present the great truths of Christianity in such a way that you may grasp them in one hearing, and make an intelligent decision as to whether or not you will accept them.

THE WHOLE TRUTH IN ONE SERMON

Now to accomplish such a purpose I must necessarily proceed a little differently from our usual method of preaching. Generally we preach one truth or one part of this great religion at a time. One Sunday I might be preaching about the love of God. Another Sunday about the righteousness of God, and so on. So that if you should come to our service but one Sunday you could learn but one truth or one side of the Christian religion. If you come continuously, after hearing many sermons you might be able to learn the whole truth. But tonight I am going to give you the whole truth at one time. I will try to pack the truths of Christianity into one sermon, so that you may grasp the whole at one hearing and make your final decision for it at this time.

If you were going to tell the people what the form of a human body is you would not speak about the feet or hands only. Because though they are very important members of the human body yet they do not constitute the whole body. You might explain the construction of these members as fully and as minutely as possible, yet you could never in this way alone make people understand what the shape of the human body is. In order to make people un-

derstand this you must show them the whole body from head to foot at one view. You must show them that the human head is a round thing, resting on the neck and trunk; that the arms and hands hang on the sides of the trunk; while the legs and feet support the whole. Then they can get some idea of the general shape and appearance of the human body.

In the same way I will show you tonight the whole of Christianity, from head to foot, in one long look.

DO NOT COME A SECOND TIME

Before I proceed, however, I must ask one favor from you all, a favor I ask in every place where I speak on this subject. That is, please do not leave the place in the middle of my sermon. As you have come to hear me preach, please stay to the very end. If you leave before the close not only will you fail to understand my sermon, but I am afraid you will misunderstand it. I have been several times misunderstood by those who have heard only a part of my sermon, especially as the last section in which I deal with what may be called the soul or life of the Christian religion is the most important part. If you miss that last section you can never get the living form of

Christianity, for without it Christianity is a dead religion.

But if you stay to the end and hear my whole sermon I believe you can get a fair knowledge of the outline of the Christian religion. Of course in a one-night talk I can not go into details and speak of the deep things of Christianity; but I hope I can give you at least such a bird's-eye view of Christianity as you would get of a city from an airplane flying above it.

One thing more, I preach here tomorrow night also. But I am going to preach the same sermon again, exactly the same sermon as tonight. Therefore, those who hear me tonight need not come again tomorrow evening. One hearing is enough. And there are many in this city who could not come tonight and who have not yet heard Christian preaching. Perhaps there are many such in your own homes or among your friends. Won't you send them or bring them here tomorrow evening and let them also hear the gospel of Christ? I desire that all our people should have an opportunity to hear the way of salvation. Of course if there are any among you who wish to hear the same sermon again, then come tomorrow evening also. I will not object to your coming again, and perhaps you can understand it better by hearing it twice.

PART I

CONCERNING GOD

THE BIBLE THE ONLY BOOK

MY friends, this is the Bible. This is the only book of the Christian religion. There is none beside this one book that can be called the book of Christianity.

There are innumerable books written concerning Christianity but if you ask what is the book of Christianity, I answer that this Bible is the only book and there is none beside. This Bible consists of two parts, the Old and the New Testament. The Old Testament was written before Christ, and the New Testament after Christ. The whole Bible contains sixty-six different books, of which thirty-nine are in the Old Testament and twenty-seven are in the New Testament.

For those who read the Bible the first time I think it is easier and better to begin with the New Testament, especially with the four gospel stories of Christ. This Bible is not a difficult book to read like the books of Confucius and Mencius. It is written in a plain and easy style. Moreover it has *Kana* [the Japanese Syllabary] beside the Chinese char-

acters, so that any one who knows *Kana* can read every page of the entire book. And the Bible is not a very costly book. You can get the whole Bible for less than half a dollar, and a copy of the New Testament for five cents. Therefore any one who has fifty cents can buy the entire book of the Christian religion, and if he knows forty-eight *Kana* he can read the whole Bible through. I think there is no other religion in the world which is so easy to study as Christianity. So I hope you will all get that Bible and read it carefully, then you can understand for yourselves what Christianity is.

However, to read the Bible through is not an easy task. My Bible has twelve hundred and twenty pages. To read through a book of over a thousand pages is rather hard work. Moreover, in one sermon I couldn't explain the Bible from beginning to end. But it is not necessary to do that in order to understand the Christian religion.

There is another and much shorter way. I have read this Bible through, studying it carefully, and I have found that there are three great points around which all its teachings cluster.

These are: first, God; secondly, Sin; and, thirdly, Salvation. These three are its fundamental truths. All other teachings hang on

these three. And now therefore as soon as you fully understand these three points you can easily understand all the other teachings. So I think it is absolutely necessary for those who wish to understand the Christian religion to get a clear conception of these fundamental truths. Now I will explain each of these in order.

A LAND OF MILLION GODS

The first is God. So I must tell you first of all about God. But when I say I must speak about God, there are many people among you who say at once: "Oh, we know gods. No Japanese can be ignorant of gods, seeing our country is in the land of the gods.—We have eight million gods in our country. We have god-shelves in our homes. We have tutelary gods in our towns and villages. What need is there of hearing any more about gods, when every one knows them and worships them? If it is a talk about gods that we are listening to we need not come to a Christian service to hear it. We have imported many good things from the western countries, such as railroads, steamships, the telegraph, and so on, because we did not have them before in our country. But what use is there of importing more gods from the western world when we have so many

gods here already, perhaps more than we need?"

That is the objection raised by many of our people to the teaching of God.

It is true that all Japanese believe in gods from childhood. I am a Japanese. I am not a foreigner. In my father's house we had a god-shelf. In my own town we had the shrine of the tutelary god. I know very well that our land is a land of eight million gods. From my childhood I was a most devoted worshipper of the gods. My own guardian god was the god of writing [Ten Zin]. Our family crest is the plum blossom, which, as you know, is the crest of the god Ten Zin. We used to say that our family is related in some way to that god of writing. In devotion to the gods of our ancestors I was not a whit behind any other Japanese.

But you see the gods that we Japanese used to worship are entirely different from the God whom Christians worship, and I will try to show you the difference between the Japanese gods and the Christian's God.

THE CHRISTIAN'S CONCEPTION OF GOD

I will begin with the God of Christianity.

Christianity teaches that there is only one true God in the universe. One and not many.

If you ask who is this one true God, Christianity will answer thus: The one true God whom we Christians worship is the God who made heaven and earth, and all things therein. God is the Creator of the Universe.

When I say heaven in this connection I mean the heavenly bodies—the sun, moon and stars. All these heavenly bodies were created by God. Earth here means of course the globe whereon we live; and by "all things," I mean all animals and birds, grasses and trees, and everything else that we find upon the face of the earth, having Man at the head of creation.

Thus Christianity teaches that all things in heaven and on earth were created by God in the beginning, and there is nothing in the whole universe that was not created by Him.

You know this building did not come of itself. It was built, but by whom? Of course by carpenters. Thus in the same way this universe did not come of itself. It was created by God—in the beginning. And the Creator of this universe must be One. There cannot be two creators in this one universe. This is the Christian conception of God.

THE JAPANESE CONCEPTION OF GOD

If you compare these two conceptions you can easily understand the difference between the gods whom we worship in Japan and the God whom Christians worship, according to the teachings of the Bible.

But, remember this, that when I tell you stories of the gods of Japan I am giving you my own personal experiences. Because I myself believed in these gods from my childhood. So you see I am not simply quoting from somebody else. On the contrary, mine are all first-hand personal experiences.

THERE IS NO GOD WITHOUT A NAME

In Japan people say there are many gods, even eight million of them. This is a fundamental difference—belief in many gods and belief in one God. Moreover, Japanese gods have names. There is no nameless god in this country, just as there is no nameless man in this town.

If you go to any town and simply inquire for a man nobody can answer you. There is no such thing as a man without a name in the town. You must ask for such and such a man by name. Just so, if you simply say god in this country nobody can understand what

god you are speaking of. You must give the name of the particular god you are asking for.

Hachiman—Ten Zin—Gongen—Konjin—and so on.

We have a mountain god, a wind god, a water god, a fire god, an earth god, and so on. We were taught in this country that the different parts of the world are governed by different sets of gods, just as the different provinces of the country are governed by different governors. Not only that, but towns and villages have their own tutelary gods to guard and protect them.

The tutelary god of my own town was the fire god. Once a year we used to have a great festival in his honour. On that day the people made a great pile of firewood in front of the big shrine and burned it all through the night. Toward dawn, when all the wood was burned, leaving a big bed of red coals, the priests who had been dancing all night in the temple, with drawn swords in one hand and tinkling bells in the other, came down from the temple and ran barefooted over the coals but were not burned. This was regarded as a miracle. Great crowds from far and near came to see this miraculous deed. After the priests had several times run over the fire, the people themselves began to run through the fire, trampling

upon it, believing that thus they would gain some benefit for themselves. The ashes were later carried away, for the people believed those ashes had great healing power for many kinds of diseases.

THE THUNDER GOD

When I was a child we believed that thunder was a terrible god. Whenever we heard the thunder rolling we thought the thunder god was angry and kicking around in heaven, thus making a tremendous noise. And we were told that the lightning was the fire in his eyes when he gazed at a wicked man. At such times we used to crawl under the mosquito nets and try to hide ourselves, for we were told that even the thunder god could not reach us through the net. And if he should fall down on the net it is so soft and light he would be tangled in it and could do no harm to the person inside.

Oftentimes a man walking in the field was struck down by the lightning and killed. Then the people said, "That man must have been a very bad man, because the thunder god has fallen from heaven upon him and punished him for his wickedness." But, we boys at such times said, "Why, if the thunder god has come down from heaven to punish that one

man, how can he get back to heaven again, seeing there is no ladder on earth which reaches to heaven?" But we were told: "There is no need of such a ladder for the thunder god because he can go back to heaven by climbing any tall tree. Go and see that pine tree yonder then you can understand how the thunder god has gone back to heaven." On going we found the tree had been split from top to bottom, and this was said to be done by the thunder god climbing that tree in order to get back to heaven.

Yes, the thunder god was regarded as one of the most dreadful gods of the country. We used to see pictures of the thunder god. He looked something like a black devil beating drums with all his might. And we were very much afraid of him.

Now we are using that fire in the thunder god's eyes for lighting our houses. You know the electric light is the same thing as the lightning. In olden times we had no electric light and no gas, not even lamps. Some children might think that we have always had lamps. But no, there was no lamp in our country in the olden time. Lamps were imported from the West. You know the word lamp is not a Japanese word, it is an English word.

What do you think we had in those old days for lighting our houses? We had a light called Andon. We used to put rape seed oil into a plate with two or three wicks floating in it, light their ends and thus get a dim light in our houses. This is an Andon. It was a very poor light indeed. We even had to read by such a poor light. It was all right while we were reading Chinese books only because they were written in large characters. But when we began to read English books by such a poor light it at once spoilt our eyes and the result is, as you see, we are obliged to wear glasses.

THE WORSHIP OF THE HEAVENLY BODIES

If you look back fifty years you find our country was just as dark as a house lighted by these Andons.

There was no school in our country which could be called a school in the modern sense. The only school for the common people was a place to learn to write [Tenarai]. There were also schools for learning to read Chinese books, but these were for the higher classes alone. No commoner was allowed to attend.

Ignorance and darkness reigned all over the country. Therefore the people were exceedingly superstitious and childish. You know

superstition and ignorance go hand in hand. Every morning we worshipped the rising sun with clapping of hands and a prayer, calling on the sun as O Hi Sama—Honoured Fire, or O Tento Sama. When the moon flooded the earth with her silvery light, we worshipped her also as the most beautiful goddess of heaven. Children loved the moon and worshipped her.

Some stars were also worshipped as gods. There is a large star on each side of the Milky Way to which we used to pray. One was represented by a woman sitting at a loom, and the other by a man taking care of a cow. The woman star was called Tanabata San—the weaver, and the man star was called Ushikai San—cowherd. They were man and wife. The Milky Way which separates them was called Amano Kawa (Heavenly Stream). Now these two star gods meet only once a year, on a certain summer day, and if on that day unfortunately it rains and the heavenly stream is swollen so they can not meet, they must wait until the next summer. As it is a great pity for these star gods not to meet even once a year, it is the duty of men living on earth to help them out by celebrating their festival and so preventing the flooding of the heavenly stream. So we used to have a great festival on that day. Then we were taught

to worship all these heavenly bodies as gods.

You who go to school now all study astronomy, and those who have studied astronomy know what these heavenly bodies are. You need not be told that they are not gods. Everybody knows that nowadays. But when I was a child we knew nothing of astronomy; we were not taught that science in our old Chinese schools; we were taught only the Chinese classics and histories, that is all. No astronomy, no physics, no chemistry, no, not a bit of modern science. So we were perfectly ignorant about the phenomena of the natural world. If you look at the full moon you see shady spots on its surface. When we children asked our old folks, "What are those shady spots on the face of the beautiful moon?", they said, "Oh, that is a rabbit living in the moon." In old books you find a picture of the moon in which a rabbit is represented pounding a mortar with pestles.

All sorts of such funny things we were taught about the heavenly bodies. We were taught to worship not only these heavenly bodies but also still baser objects.

THE FOX GOD AND OTHERS

We worshipped foxes and badgers, snakes and centipedes. We worshipped the fox, calling him Inari—Sama. Of course, Inari means the god of rice, and learned people say that it is not a fox but a representation of the god of the rice crop—so important to our country. But common people could not understand such a fine distinction, and they simply worshipped the fox as god of rice. If we saw a small fox we did not care much about him; but when a big old fox appeared, people began to say: "There comes the Fox God. We must offer him Abura age [fried bean curd], and Adzuki meshi [rice cooked with red beans], both of which foxes are very fond of. So they would bring these offerings to the den of the fox and leave them at the entrance. The fox might come out during the night and have a good time feasting on these offerings. I know that one of my friends even built a small hut near the fox's den and slept there during the night to keep company with the fox god.

In the same way people worshipped badgers, snakes, centipedes, whenever big ones appeared. These, you know, are mere beasts and worms. But we were so ignorant and

superstitious that we stooped to worship even these base creatures.

Whenever an unusually fine tree was found in the forest people used to say that that tree had a spirit in it, just as men have spirits in them. Then they decorated the tree by putting the sacred straw rope around it and worshipped it as a god of big trees. There was even an old story that the spirit of a certain big willow tree became a beautiful woman and married a very honest and good man of the town.

When any peculiarly formed rocks were found in the mountains they were also bound with the sacred rope and worshipped as gods.

Anything and everything which looked a little strange and uncommon was soon made into a god. I was told that in some places people even worshipped cows and horses.

PRESENT-DAY SUPERSTITION

Such superstition is not confined however to old-time Japan. Even at this present time you see like superstitions prevailing all over the country, and perhaps even worse than the old ones.

You all know what kind of a man Ishikawa Goyemon was [the famous Japanese robber]. But now even he is worshipped by many people

as a god. I wonder what kind of a god such a man can be.

At the grave of Nedzumi Kozo [a famous pickpocket] it is said that incense is always found burning. Who offers that incense? Why, all the pickpockets of the city of Tokyo burn incense there. He is the god of the pickpockets, while Ishikawa Goyemon is the god of thieves. When I was travelling in the southern part of the island of Kyushu one day I found in a certain temple a great many flags and banners flying. I asked the people of the place what kind of a god was in this temple—"I see such a lot of flags and banners flying, it certainly must be a very famous god." The man told me, "It is the god of gamblers." All these flags and banners were offered by the gamblers from all parts of the country. And he said, moreover, "If you have faith in this god you will win in all games, whether in gambling or stock speculation, or even in wrestling and fighting."

And now, my friends, what do you think about these gods? Do you think that there are such gods as a god of thieves, a god of pickpockets, a god of gamblers? It is fearful even to think of such things. It would indeed be intolerable if such gods really existed in this world.

No, no, there can never be such gods in this world.

How can foxes and badgers, snakes and centipedes, trees and rocks be gods?

How can the sun, moon and stars be gods?

No intelligent person at the present time believes in such things as these.

But alas! in our country, even in this present day, there are hundreds of thousands who still believe in these false gods. Why? Because they are ignorant and untaught, and can not see the real nature of these so-called gods. It is mere superstition. Some of our people are yet very superstitious.

THE AMALGAMATION OF TEMPLES AND SHRINES

Superstition has increased immensely the number of gods. So much so that at the present time our government is rather troubled as to how to dispose of these innumerable false gods.

Of course, the government cannot tell the people in plain words that what they are now worshipping are all false gods, and therefore that they had better throw them away. No, the government cannot issue such orders. In place of that our government has given private instructions to the people in regard to the

amalgamation of temples. According to these instructions many towns and villages have begun the amalgamation of their temples, and are thus reducing their number to a very few.

In one place there were over seventy temples and shrines. But now the people have reduced the number to four.

Poor gods! Those formerly living in big temples by themselves are now crowded into small box-like shrines, placed in rows of ten or twenty, just like the poor people's tenement houses in the new temple grounds. I asked a villager why they showed such unkindness to these poor gods they had been worshipping for so many years. "Oh," he said, "the cost of living is so high nowadays it is too great a burden for the poor villagers to support so many temples. Though it may be inconvenient and uncomfortable for these gods to live so crowded together, yet for the sake of the people we put them together in the new temple ground."

Well, it may be quite convenient for the villagers, but how about these poor gods?

Do you think that they are satisfied with such treatment by the villagers? Of course the villagers have not received permission from their gods to carry out such an amalgamation. They have done it without any consultation or

conference with the gods themselves. If these gods are really living gods do you think they will be contented with such treatment by the villagers? You know our homes are our castles. It is the duty of every man to defend his castle. If any one should break into your house and carry you away without your consent and put you into a miserable hut, would you submit to such insolence without resistance? Oh, no, you would fight such an one with all your might. Now as these gods did not fight the insolent villagers we must conclude that they are not living gods. They are the work of human hands, the result of superstition.

THE GOD-MAKING BUSINESS

In the old days of our childhood we used to boast of our country having so many gods. Perhaps there may not be another country on this whole earth which has eight million gods of its own. Ours is really the land of gods. But we boasted of this foolish thing because in those days we did not yet know anything of the other countries of the world. Since we have come to know other countries our boasting is in vain. Look at the other nations. How numerous are their gods? Indeed, the nations of Europe and America have

only one God to worship, because they are Christian countries. Christians, as I told you in the beginning, worship only one God. But look at China, India and all these savage nations of Africa. How numerous are their gods? India has the greatest number of gods of any nation in the world. The present population of India is said to be three hundred and fifteen millions. But if you ask an Indian how many gods he has in his country he would tell you three hundred and thirty million gods. That is, more than one god to each man. If a nation could boast of having many gods I think India would be the proudest nation of the whole world. Our eight million gods can not compete with their three hundred million gods. And why have they so many gods? How could they get them? Because Indians themselves make their own gods. If people begin to make their own gods there will be no end of god-making. If each of three hundred million people tries to make his own god, you can have at once three hundred million gods.

But I think this god-making business is not confined to India. All over the world, in heathen countries, people make their own gods. They carve various figures out of wood, stone and metal, and overlay them with gold and silver, and kneel down before them and wor-

ship them. Yes, this god-making is a very simple process indeed.

We have asked such idol-worshippers often: "How can these stone or wooden images be gods? Are they not of the same kind of wood which you burn in your stoves, or of the same kind of metal and stone with which you build your houses? Are they not all the workmanship of carpenters or stone masons?" "Oh, yes," they say, "they were originally. But now they have the spirits of gods put into them, so they are gods and we must worship them."

"But how," we ask, "did these spirits of gods get into these figures, or who put them there?"

"The priests did," they say.

"All right, but who are these priests? Are they not like other men, weak human beings? Are the gods inferior to men? Can spirits of gods be put into anything of stone or wood by the mere will of a human being?"

Nonsense! even to think of such a thing. But all these idol gods are made in this way, and are then worshipped by the very men who made them. Everywhere people are practising such nonsense in god-making. And the wonder is that they really believe in their man-made gods.

THE SAVAGE MAN AND HIS STICK-GOD

If you go to savage countries you will find more amusing things than god-making. For instance, when some men go out hunting and find a stick on the road they pick it up, stand it up by the roadside, kneel down and offer prayers. They earnestly pray for good luck in finding game. If they are fortunate enough to get game that day, on their return they bow down to their stick-god and offer him the best portion of the meat as a thank-offering. But if they do not get the game they prayed for they become angry and lay the entire blame upon the stick-god to whom they offered prayers in the morning. When they see the stick still standing there they rush at it and kick it over and trample it, even binding it with ropes and putting it in the river, saying they have punished their gods for not answering their prayers.

What an amazing thing it is! Man punishing his god for not answering his prayer!

But if you think it over you can see the reason at once. This stick-god is made by the man himself, it is his creature. To give him good luck he has created this god and so he has the power to punish the god. God here is the creature instead of the creator. Such

a god is like the hunter's dog; if he obeys his master and does his work well he will be praised and rewarded. But if he does not do it, of course he will be punished and beaten.

We were laughing at the foolishness of these savage people, and saying how ridiculous it is for a man to pray to his own stick. But on reflection I say: "No." We can not laugh at these people because we ourselves have done the same thing. I do not know whether you have ever done such things or not, but I have quite often. I mean when I was young. Suppose I was travelling in an unfamiliar place and came to a crossroad and was puzzled which way to take, I would first try to find out by asking some one who knew the road. But finding no one, I would look for a guide-post. If there was no such post, what did I do? I used to take a cane if I happened to have one, or find a stick on the road, and stand it up at the crossing; then shutting my eyes I let the stick fall, and if I found it on the right I said the gods called me to take the turn to the right and I followed it. If I had neither cane nor stick, I held out my left hand and spit upon it, and struck it with two fingers of the right hand, believing the gods called me to go in the direction in which the spittle flew.

Thus you see I made a stick- or even a spittle-god.

Now, my friends, where is the difference between the stick-god of the savage man and my spittle-god? No difference, not a bit.

Everywhere ignorance breeds superstition. If you read our old books you will find many stories of man's beating and punishing his gods for not answering his prayers. Human nature works in the same manner everywhere. All over the world uncivilized peoples make their own gods. And these gods are nothing but the reflections of their hearts. So originated all sorts of gods, good, bad, high, low, strong, weak, merciful, cruel, and so on. As there are thieves, pickpockets and gamblers in this world so came the gods of thieves, pickpockets and gamblers. And as there are many bad women in the world, so came the god of licentiousness.

DARKNESS AND IGNORANCE

This pitiable state of mind of uncivilized peoples is like the darkness of the night. You know, many people believe ghosts appear in the night-time but never in daylight. During the night they imagine that all sorts of dreadful creatures roam about.

Children are especially afraid to go out in

the dark, fearing they may encounter those dreadful creatures of the night. Perhaps yonder in a dark corner Black Bozu [apparitions having their heads shaven like Buddhist priests] might be glaring at them. Or, under that big willow tree, white ghosts might be standing, pale-faced, long-haired, with their hands in front of them. And the childish mind imagines these frightful creatures make their appearance only during the night; when the dawn approaches they all retreat to their hiding-places, and the world is once more cleared and safe.

Not only they, but even the stars of the night which twinkle so merrily in the heavens, will all vanish away before the brightness of the morning sun.

Just so, while the country is uncivilized and ignorance reigns among the people, they believe in all sorts of false gods which swarm in the imaginations of all ignorant people. But when once the sun of enlightenment rises on the horizon of the childish mind, all these apparitions will disappear, and people will begin to worship only the one true God of the universe.

ONE SUN—ONE GOD

You know that well-known saying, "There is only one sun in heaven and not two suns, and there is but one Lord in the land and not two Lords."

Truly, there is but one sun in heaven that shines upon this earth and not two. No man would say there is a Japanese sun and an American sun—the Japanese sun shines only upon Japan and the American sun shines only upon America. Is there one among us so foolish as to say or to think that, although our sun is round, there may be other countries where suns are triangular?

No, no, the sun which shines upon the whole earth is one and the same sun.

Now seeing that even the material sun which lights the whole world is one and not many, can you still say that our spiritual sun, the God of the whole world, is many rather than one?

There are many people in Japan even now who say that the different countries of the world were created by different sets of gods, and are ruled and protected by their respective gods. They say Japan was created by the gods of the Japanese, and is ruled over and protected by them alone. So we Japanese need not worship any other gods but our own. It

is right for people of other countries to believe in their own gods, but for us Japanese to believe in the other gods of the world and forsake our own gods, the gods of our ancestors —would be unprofitable to our country and unfilial to our ancestors.

This is a very common saying among many Japanese who do not understand what Christianity is. They still believe that the different countries of the world were created by and are ruled over and protected by different sets of gods. And in the opinion of many it is the duty of the people of each country to reverence their own gods and not those of any other country.

It is quite natural for ignorant people to think so. But do you think that in the light of the present-day civilization such an unreasonable belief can be maintained?

ALL MEN ARE SIMILAR

Look, for example, at the form of the human body. Can you imagine that the different races of the world were created by different sets of gods? Do you think that the different sets of gods would have made the people of this world so nearly alike in form as they are?

The world population is now approximately

seventeen hundred millions. Take, then, the seventeen hundred million human beings and examine the construction of their bodily organs. Do you think you can find any difference among them? No, not in the least. The construction of the human body is exactly the same all over the world. Of course there is a difference in colour among the different races of people; some are white, some are black, some are yellow and some are red; but this difference in the colour of the skin is of minor importance and is often due to climatic conditions. Moreover, we find a difference of colour not only among the different races, but even among people of the same race. Tonight, I believe, we have here a representative gathering of the people of this city. And yet as I look at the audience from the platform I see a marked difference in colour among you. I see many beautifully white faces among you as white as the white races of the world. But I must say, though I am sorry to say it, that among you I see also faces as dark as the brown races of the world.

Now if among our own people we find such a difference in colour it is quite natural that we should find a great difference in colour among the different races of the world.

But what I am here contending for as to the

sameness of the human body is not its colour but its construction. For example, in travelling all over the world can you find any three-eyed or three-legged people among the races of the world? Can you find any human race which has six fingers or six toes? In one place where I asked this question one of my audience cried out, "Oh, yes, there are six-fingered persons in the world." Then I said, "My friend, where did you find such a person? Please tell me the place."

He answered, "Oh, yes, deformed persons have sometimes six fingers."

Sure, but they are deformed, not ordinary men. Among ordinary men you do not find six-fingered persons. Everywhere in this world man has only two eyes, two hands, two legs and ten fingers. Not only are these external organs the same in every man but all of the internal organs are the same. The lungs spread out on both sides of the chest like two branches of a tree, and the heart hangs on the left side. Nobody has his heart hanging on the backbone. Stomach and bowels, kidneys and liver, are in exactly the same position. So all human beings are of the same form, just as all the rice crackers cut out by the same cutter are the same, although there may be a difference in colour, according to the

degree of baking. Some are baked too much and become black as Africans. Some are not quite done and are pale as the white races. While some are baked just enough and are coloured like the yellow people. But all these differences are only in colour, not in form of construction.

And now, if there are many gods in this world, as some people say, each trying to make their own people, do you think that they would make them so nearly alike? We can not suppose that the gods of the whole world convened a congress of gods in the beginning for the man-making business, and decided upon the form of man by majority of votes. No, they would not do such a thing in consultation. And if really these different sets of gods each made their own people independently, surely there would be a great difference in the form of men. Suppose you give a similar piece of cloth to each of ten women and let them each make a dress, entirely independent of each other, do you think they would make the same kind of a dress? No, impossible.

GOD IS OUR FATHER

Now what does this prove? Why, it proves decisively that the god who made the people of this world must be one and not many. There

can not be more than one creator of the world. And this one true God who made the seventeen hundred million people of this world is the true and real Father of all mankind. We are all His children. We all have our earthly parents and we love and honour them. But they have simply given birth to us and not made us. There is a great difference between giving birth to a child and making a child. Man can not give the spirit of life to a child. Only God can give the spirit to man. So He is the true spiritual Father of us all.

If any man disobeys his parents and treats them unkindly, he will be condemned by his fellowmen as unfilial and undutiful. You know ingratitude toward one's parents is regarded in our country as a most heinous sin. Our obligation toward our parents is said to be the highest obligation on this earth, and is higher than the highest mountain and deeper than the deepest sea. And now if you say that our obligation toward our earthly parents is higher than the highest mountain of the earth, ought we not to say that our obligation toward our Heavenly Father is higher than the very heavens? Yes, certainly, our ingratitude toward our Heavenly Father is the greatest sin of all.

We are indeed the children of God. Here

lies the dignity of man as the head of creation.

The true worth of a man does not consist in his earthly possessions nor in his human rank. Of course these have their place. But having or not having them does not make a bit of difference in regard to our true dignity as the head of creation and our worth as human beings. Our true dignity and honour lie in the fact that we are created in the image of God, thus being the children of the King of the Universe.

Now to believe in this one true God, and to obey and love Him as our Father, and to try to become children worthy of Him, created in His own image, is the gist of the whole teaching of Christianity.

If God is our Father then we are all brothers and sisters of each other, no matter to what race or country or people we belong. And if we are really brothers and sisters, why should we not love one another and live in perfect peace.

Now, my friends, these two great truths—the fatherhood of God and the brotherhood of Man—are the two foundation stones on which the Christian religion is built. Jesus said, when He was asked, "Which is the greatest commandment of the law?" "Thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength. This is the great and first commandment; and the second is like unto it; thou shalt love thy neighbour as thyself."

Do you not see now that, if the entire world would believe in the Christian religion and obey our Lord's commandments, as given to us by Jesus Christ, its condition would be entirely changed and peace and happiness and righteousness and justice would reign all over the world?

PART II

CONCERNING SIN

WHAT IS SIN?

NOW we come to the second great point of my sermon. The first was on God. The second is on sin, which is enmity to God.

Christianity teaches that we all are sinners, men, women and children. No human being is sinless in this world. "There is none good, no not one." When we preach such a doctrine to our people some object to it at once, saying: "Am I a sinner? What have I done? On what evidence do you call me a sinner or a criminal? I have done nothing of the kind in my life. Why do you call me by such an awful name as a sinner or a criminal? It's outrageous. These preachers are always saying sin, sin, sin, just as if they were prison officials talking to the convicts. This talking about sin is one thing I always disliked in Christian preaching and I do hate to hear it. They look down upon us from that high pulpit as if we were criminals brought before the judge. Therefore, I don't like to attend Christian services."

I have oftentimes offended many persons in this way, by telling them they are sinners, because they misunderstood the meaning of sin. They thought I was charging them with some awful crime, and naturally would be offended. Even tonight if I should say from this platform that you are all criminals, thieves, murderers, and so on, would you not be offended at my words? Yes, indeed, you would be offended, and some of you might jump up here and knock me down for saying such dreadful things. And I should deserve it if I insulted you with such charges. But, please do not misunderstand me when I say you are all sinners. I do not think there are any thieves or murderers present in this audience. But what is theft and murder? Are they not offences against the law of this country? Of course there are no such lawbreakers in this congregation. The lawbreakers do not wear such clothing as you and I do; they wear a prison uniform, as you know, and as I do not see any such uniforms here I am sure there is not a single criminal in this audience tonight.

But what I am speaking of here is not such crimes or offences against our state laws. Of course those crimes are included in the general designation of sin. But they form a very small part of it.

Sin in its broad and true sense is an offence against the law of God. As every well-governed country has laws of its own, so this universe has laws of its own. And what Christianity teaches as sin is the breaking of the law of the universe. An offence against the law of a country is different from an offence against the law of God. Because God's laws and state laws are entirely different. May I tell you the difference between these two kinds of laws?

EGG AND CHICKEN

Take for example the case of murder. What is written in the laws of the state?

"Whoever kills a man is a murderer."

But the law of God says, "Whoever hates his brother is a murderer."

Do you not see the great difference between these two laws?

One refers to the actual killing of a man, the other takes the simple hating as murder. A great difference indeed! But, do you know why hating men is counted as murder in the law of God? I will tell you the reason. Why do men kill their fellowmen? Do they kill them simply for fun? No, indeed. They kill because they hate. Hating comes before killing. Do you see that hating is the cause of killing? If you hate a man intensely and your

feeling oversteps a certain point, then the killing comes as the result. Thus, you see, hatred is the cause and murder is the effect. In order to make the point clearer I will give an illustration.

Hatred might be compared to an egg, while murder is the chicken coming out of that egg. Chickens come out of eggs. But can you see the chicken in the egg? Do you see any jumping bird within the round shell of an egg? No, nothing. If you break an egg you can only find the yolk and white—that is all, nothing more. But if you give that egg to a hen and let her sit over it a certain length of time a little chick will come out of it.

When you want chickens to come out of eggs you do not put the chick into the egg beforehand, as jugglers do when they bring pigeons out from an empty box. To bring out chicks from eggs you do not need such tricks. Who ever put a chicken into an egg in order to bring it out? No one would think of making such a foolish attempt. Just lay the egg under a hen long enough and the chick will come out beautifully and naturally.

Now, as the result of this reasoning we come to the conclusion that from the first there must have been a chicken in the egg. Otherwise it could not have come out although you

may have kept the egg warm ever so long. It is an unchangeable law of nature—something can not come out of nothing. Certainly there was a chicken in the egg from the beginning, though we could not see it with our bodily eyes. The egg contains within itself all the elements required to form the chicken.

I said that hating is an egg from which the bird of murder will hatch out. Try it now by setting this egg of hatred—not under a hen but in your own heart, and see whether the bird of murder will hatch out or not. I do not see any birds of murder flying among us tonight; but are there not eggs of murder among us? Have you not these eggs in your hearts, which, if hatched, will surely bring forth murder?

Well then, I will ask you another question. Have you never hated any one in your lifetime? Have you never had any feeling of jealousy or envy? Have you never been angry with other people since you were born into this world? I am afraid there may be some here who have been guilty of such sins this very day. I am afraid there may be some young people here who have been fighting or knocking down other fellows—since this very morning.

Perhaps some women have said, "Oh, yes, men might have such dreadful things as

the eggs of murder in their hearts, but we women do not shelter such things in our hearts."

But, ladies, I am sorry to say you also have such eggs and germs of sin in your hearts. I am afraid that there may be more of these germs and eggs of evil in women's hearts than in men's hearts.

Do you not know it is always women who do *ushinotokimairi?* That is, who go at midnight with burning candles upon their heads to the shrine of certain gods, praying to them to kill those people whom they hate? Is it not our old mothers-in-law who treat young brides so unkindly, even cruelly? Is it not a fact that we find unkind natures more often among women than among men? I am afraid these eggs are more plentiful in women's hearts than in men's.

But not women alone, men and women all have these eggs and germs of evil, keep them warm a little while, and the evil birds will fly out suddenly from their hearts.

I confess I also have these eggs. But mine have been kept in my heart only as eggs, without being hatched, because I have not yet had occasion to keep them warm. I have not yet had such hard experiences in my own life as to hatch these eggs. If I had had such experi-

ences perhaps from my own heart the birds of hate would have flown out before this. I say therefore that nothing on earth is so dangerous as the secret evil thoughts of the human heart.

INSUFFICIENCY OF THE STATE LAW

In the human heart we find not only eggs of murder but hundreds of other kinds of eggs —eggs of stealing, eggs of adultery, etc. Why do men steal? Do they steal for fun? They steal because they covet other people's property. If they did not covet they would not steal. Therefore, coveting is an egg of stealing. Don't you see it? You see how plenteous are the eggs of stealing among us.

The state law says, "One who violates a woman should be condemned as guilty of adultery." But God's law says, "One who harbours an impure thought toward a woman should be condemned as guilty of adultery." The law looks at the outward conduct—the bird, while God looks at the inner thought—the egg.

Policemen are bird-catchers. What do you think policemen are doing day and night? Are they not trying to catch these birds of evil? When a thief or a murderer is at large the people call for the police to go after him and

catch him. But it is not an easy thing to catch a bird. They have wings, you know. I can not catch even a sparrow. If I run after him he will fly away. It must be very hard too for the police to catch these other birds. Murderers and robbers are not easy to catch. Sometimes a policeman has to fight with them at the risk of his life. But how is it that although our policemen work hard and faithfully to catch these birds, the number of thieves and other criminals is not decreasing, but rather increasing?

You know our poem about the impossibility of exterminating the criminals of the country —"Though the sands of the seashore might some day be exhausted, yet the seeds of thieves and robbers will never be exhausted." Why is this? Because though the police might kill the birds they can never smash the eggs; and while they are trying to kill one bird hundreds of eggs are being laid and birds are constantly being hatched, which the police can not prevent.

If I should take somebody's watch the police will at once arrest me as a thief, because the bird has been hatched and flown out of its egg. But if instead of taking the watch I am simply coveting that of another man, and so laying eggs of stealing, as long as these criminal de-

sires lie in my heart simply as eggs no policeman can lay his hands upon me.

If I should kill a man of course I would be arrested at once as a murderer. But as long as I am simply harbouring hatred and evil intentions toward another person, and not actually committing murder, though ten thousand police might surround me they could do nothing. No, the state laws can never smash a single egg. They are perfectly powerless against these eggs and germs of evil.

Now I say that although you might make your state laws ever so strict and ever so perfect yet you can never clear the country of these criminals by state laws alone. Because they can not smash the eggs. Then, by what law can we smash these eggs? Only by the law of God. State laws can catch the bird—sometimes, but God's law alone can smash the eggs.

Now, my friends, Christianity teaches this law of God. It is the aim of the Christian religion to smash all these evil eggs, for if you smash the eggs then no more evil birds can be hatched. If the birds are hatched out, of course the state law must catch them; but if eggs of evil are laid in the human heart Christianity must crush them by the law of God. So you see these two kinds of laws

must work together to clear the country of all these sins and crimes.

Viewing sin from this standpoint I believe I have convinced you that sin is universal in this world. I do not think any one can say now, "I am not a sinner," or "I have no such eggs of sin in my heart," or "I am perfectly free from all such imperfections."

But I say every man is a sinner because he harbours these eggs or germs of evil in his mind. I am speaking about sin with reserve. If I were to go on and speak about sin more freely I would say that we have not the eggs only, but that we have the birds too. Our country is full of these birds. Can't you see them—the dreadful birds of adultery, theft, murder, etc., flying all over the country? How numerous they are!

THE SIN OF ADULTERY

Let me mention a few of the conspicuous ones flying around us at the present time. I will take first the sin of adultery. What about this sin? Do men simply look at women with evil and impure desires? Is that the extent of the sin of adultery in this country? Look at these impure women who are called prostitutes, dancing girls and waitresses. Who are they? What are they doing? I am ashamed

even to speak of them in such a respectable audience as this; but I can not help it. I must say they are women who are selling their virtue. They are the very instruments of the sin of adultery. They are the ones who are defiling our whole community. They are dragging down our young people into the depths of impurity. They are the very ones who are breaking the hearts of mothers and wives and destroying the happiness and sacredness of homes all over our country. No plague is so pernicious and destructive as the plague of prostitution, which is not only defiling our young people but the whole community, old and young, high and low, educated and uneducated. What social gathering or what social dinners are there in this country where these women are not invited and made to sing and dance and do all kinds of improper entertainment? And you know because of the presence of these impure women our respected and honoured ladies can not take part in such social gatherings. If men who are in high places do such things how can the young people help imitating them? Fathers set bad examples to their sons by freely mingling with these bad women.

Many men keep these women as concubines, not only secretly, but sometimes openly and

brazenly in their own homes, under the same roof with their wives and children. All the sacredness of our homes and the purity of sexual relations are being destroyed by the presence of these evil women in the country. I have heard that at the present time there are several hundred thousand of these women in our country of Japan and it is said the number is increasing. I feel that it is high time for the patriots of this land who have the welfare of this nation at heart, to stand up and stem this tide of iniquity. It is the duty of our statesmen and politicians who care for the real and true honour and prosperity of this nation to bestir themselves and put an end to such disgraceful and wicked institutions.

But I appeal especially to our women to rouse themselves and start a crusade against these wretched brothels. It lies in their hands and in their power to stop these wicked practices, if they are sufficiently awakened to their duty and their responsibility.

I know that our Y.W.C.A. and W.C.T.U. and the Purity Society are all doing very good work. We are very grateful for their excellent service. But, if I may express my opinion a little more freely, I am not yet satisfied with them. I don't think they are yet determined enough to accomplish their end. They are not

yet earnest enough to stake their lives upon the accomplishment of this great work for the purification of society.

Now, my friends, unless the social relations of our countrymen and countrywomen are thoroughly cleansed it is impossible to have a clean nation. We all know that a nation is founded upon its homes, and homes are founded upon the relation of husbands and wives. If this relation is defiled, as at the present time, how can you expect to have clean homes? If you have not clean homes, how can you raise clean children? If you can not bring up clean children how can you expect to have a clean and wholesome people? And without a clean and virtuous people how can you have a clean and great nation?

THE SIN OF STEALING

How about stealing? Do you call those only thieves who break into houses in the stillness of the night and carry off money or jewelry or clothing? Yes, they are thieves, but they are not the only thieves. They might be called petty thieves. Big thieves do not act in such an awkward manner. They do it in a very fine style—often dressed in a swallow-tailed coat and silk hat, with decorations on their

breasts—and they steal in the broad light of day.

Do you not know that we have had such cases of robbery in the House of Commons as well as among the high government officials? Have we not had such cases also among the officers of banks and corporations? And are not some of them still confined in the state prison? Worst of all, we have heard of such cases of robbery even among the shaven-headed priests of certain religious orders.

When I was travelling in the southern section of the country I was astonished to hear it reported that some three hundred students of a government middle school had banded themselves together and had stolen $1,750 worth of books from a bookstore in the town where this school is situated. Think of it—students of a middle school, whom we expect to be the very backbone of our nation, have turned out to be thieves. A dreadful thing indeed. But I mention only the cases reported in the newspapers. If all cases of robbery among our people were reported in these newspapers I doubt if the papers would have space enough to print them.

The country is full of thieves. In the state prisons at the present time I hear there are seventy thousand thieves in prison garb. But

outside of the prisons there are many hundreds of thousands of a worse kind of thieves, wearing ordinary clothes. Yes, the big birds of this kind are flying all over the country.

THE SIN OF MURDER

What, then, about the sin of murder? Shall we count as murderers only those who take away a man's life by the sword or the gun? Are there not other ways of killing besides that? Yes, there are. There are a thousand ways of committing murder.

I will tell you of one—a most heinous way of murder, which is very little noticed by the public. A profligate son may squander his father's money, spending it on drinking and bad women, and finally using up all his family's property and destroying his own health and honour, thus forfeiting the respect of society, he finally sinks into the depths of misery and dishonour. Now, how do you suppose his parents feel about this? Why, the father's hair turns grey early, and the mother has untimely wrinkles in her face. What do these changes signify? Simply that these parents' lives have been shortened by the wicked conduct of their unfilial son, perhaps shortened by five or ten years. They may go down to their graves so many years earlier than they

would have gone but for this ungrateful son. God might have given them seventy years to live on this earth, yet they have been cut off at sixty-five. Is not the sending of his parents so much earlier to their graves by his wicked conduct as bad as putting an end to their lives with his own hand? Yes, indeed! It is a case of parricide. He has murdered his father and mother at the age of sixty-five.

And I am sorry to say that there are many cases of this kind of parricide in our country. How many fathers and mothers are going down to an early grave broken-hearted on account of the misconduct of their children? Have you not such cases in your own town and village? You know, all our children are taught in school that being filial to their parents is the first duty of man. So they must all know that. But, alas! All school teaching enters the one ear and out the other. As soon as school days are over most of its teaching is forgotten. Our schools fail to produce a lasting effect with their ethical teaching.

PARTIALITY OF THE HEATHEN MORAL TEACHINGS

I must say that while I am condemning the misconduct of our children toward their parents in such severe terms, at the same time

I must not forget the other side of the case —the misconduct of the parents toward the children. I must not blame the children only and leave out the parents entirely. I must not be partial.

I think on this point of the relations between parents and children our moral teachings are very partial and one-sided, and therefore very defective. While they lay great stress on the duty of children toward their parents, they do not lay sufficient stress on the duty of parents toward their children. They condemn the least infraction of the obligation of the children, but they overlook any failure on the part of the parents.

If there are cases of parricide among our children, there are also grievous cases of infanticide among parents. Parents murdering their children. Are there not cases of abortion, and even of suffocation of newborn babes? Are these not acts of murder? Yes, they are. Mothers and fathers are doing these things. Of course those who commit such awful crimes are guilty of infanticide and are liable to be punished by the law of the state.

There are other cases of child-murder which, though not liable to punishment under the state law, are yet very wicked. I refer to the selling of girls by their parents to houses

of ill-fame. Of course it is not legal to sell these girls, but many girls are sent to those bad houses for the sake of the money their parents will receive.

We have a familiar saying that girls who are sold to these houses are thrown into a dirty ditch from which they can never come back clean. They become outcasts of society. Most of them contract venereal diseases and soon die. Their lives are thus shortened by entering these awful places. Yes, such places are hell for these poor girls. They are doomed for life. And you see their own parents, fathers and mothers, having thrown their girls into this filthy ditch, drink and gamble with the money received from the sale of their children. Don't you think that these wicked men and women really murder their unfortunate daughters? Yes, they do.

Do you think that these parents have still a fatherly and motherly feeling for their children whom they treat thus? Can you still call them by the name of parents? I can not. They have no right to such an honourable title as that of parents. I would rather call them devils, feasting upon the very flesh and blood of these unfortunate human creatures.

I am ashamed to say that our public does not take much notice of the wicked conduct of

these parents, and our government still allows such heinous crimes. Not only that, but even religious and moral teachers (I mean heathen priests and so-called moral teachers) side with these parents and teach that it is the filial duty of these daughters to obey their parents' will and fulfil their wishes.

MURDER AND INTEMPERANCE

I must mention one more kind of murder, which is by drink. Intoxicating drinks do destroy human lives. Are not drunkards breaking the hearts of their wives, their mothers and their children? Yes, they are. They are bringing their dearest ones to untimely graves. Yes, they are murdering them. Not only their nearest and dearest, but themselves. How many drunkards are going down to early graves? They are committing suicide. Then how dreadful is the business of manufacturing and selling this destroyer of life, and devastating the whole country with such poisons.

I always look upon drink as my deadly enemy, because it killed my father. He died quite young because of drink. Therefore intoxicating drink is my deadly enemy with whom I can not bear to live under the same heaven. I am determined to take revenge on my father's murderer.

Perhaps even in this audience there may be some one who can say with me—Drink was my father's murderer—or my husband's murderer. In one place when I said this a woman cried out: "Oh, yes, drink is my son's murderer. My son died of that awful poison."

I know one case of drink killing thirty-six persons at one stroke. Perhaps you remember the dreadful news reported through the newspapers a few years ago. In one of the northern railroad stations the assistant station master killed thirty-six passengers because of drink. He got drunk while he was on duty and entirely forgot the coming of a special train, so two trains collided, resulting in the instant death of thirty-six passengers.

Drink not only destroys human life but also destroys homes and property, and so devastates the whole country. It is indeed the most dreadful enemy of mankind. The world must get rid of it. I hope our temperance societies will bestir themselves now and do their utmost toward destroying this enemy of mankind. I know they are doing good work, but not enough. Look at America. What a wonderful thing those American temperance societies have done. Think of it. A nation of one hundred million people throwing away intoxicating liquors entirely and becoming dry all

over the country! Its effect upon the health, wealth and morals of the people is inestimable.

You know in our country more than one-tenth of the whole rice crop is turned into intoxicating drinks. In these days of the scarcity of rice, when people are complaining of the lack of food, one-tenth of the principal food of the people is taken away from them for the purpose of brewing poisonous liquors. What a shameful thing this is to our country.

Now you see there are not only eggs of sin in the hearts of men, but big birds flying in the air all over the country. The world at present is full of sin. We find sins right and left all over the world. Every man is full of sin from head to foot. No, there is no sinless man on the whole earth, not even one.

THE FRONT GATE OF CHRISTIANITY

But here, some one may object, "Oh, see here, that preacher, standing on that high platform and looking down upon us, is upbraiding us as miserable sinners, and is perhaps thinking of himself as a good man."

No, my friends, I am not upbraiding you alone as being miserable sinners. I know I am also a miserable sinner. Perhaps I am the chief of sinners. Don't you know that we Christians do not hold a mirror facing toward

others but toward ourselves? If you should hold a mirror facing toward other people you can see their faces reflected in the mirror and then you are tempted to make comments upon them, saying, "That man's face is a little too long," and "This man's face is a little too round," and so on. But if you hold up your mirror with its face toward yourself alone then you can see your own face reflected in the mirror. I confess now that before I became a Christian I thought I was a good man, perhaps better than the most of my fellowmen. I had not yet violated any of the laws of our country. I had not done injustice to any man. I had not defrauded any person. I had not been disobedient to my parents. I had brought up my children in decency and order. In fact I had done nothing yet worthy of condemnation. So I thought I was a good man.

But when I became a Christian and held the mirror right before my face, and saw my own figure reflected in it, from head to foot, then I said, "Oh, what a wretched sinner I am!" I have seen sins of all kinds reflected from my own life in that mirror, eggs and birds, of which I was not at all conscious before. Yes, I found myself to be the greatest of all sinners.

Now, my friends, tonight I am not blaming

you for anything. I am not upbraiding you at all. I can not do that. Because I do not know you personally. I do not know your past history nor your present condition. I only see your faces now for the first time. How can I reprove you? No, no, I do not try to do anything of that kind tonight. But this one thing I beg you to do—to take up this mirror of God and turn it toward your own face and see what kind of men you are. Do you think that you will find the figures of saints, or angels of heaven reflected in that mirror?

No, my friends, I am afraid you will find instead the figures of black devils—the greatest of sinners. Then you will surely cry out, "Oh, wretched man that I am! Who shall deliver me from the body of this death."

I tell you this finding out of your own sins, and crying out for the way of salvation from them, is indeed the front gate to the religion of Christ. If you are at all truly desirous of entering into this religion of Christ you must come to the front gate. You must not climb over the fence or break through the hedge to enter into this religion. There are many among our own countrymen who are trying to enter the Christian religion through these fences and hedges, saying, "Oh, yes, Christianity is good for the country, for the people,

for the family, for the home, for the wives and the children, so I will accept this religion as my own."

Very well, it is all true that Christianity is good for the country and the people; but you can never enter into that religion by such a roundabout way of belief. Yes, your country, your family, your wives and your children may enter into the Christian religion if you encourage them to do so, because it is good for them to do it; but you yourself can never enter into that religion by such a superficial belief. If you really wish to enter into the Kingdom of God yourself you must come to its front gate first—that is acknowledgement of and repentance for your own sins. Without this you can never enter the kingdom of God.

WHY IS SIN DREADFUL?

I take it for granted now that you are convinced of your sins. Now you can see and understand how all men without exception are sinners. But some one may say at this point —" All right, I am convinced now that I am a sinner. I know that every man on earth is also a sinner. What, then, does it matter to us though we *are* all the blackest of sinners? Why should we be so much afraid of sin? Why is sin such a dreadful thing? I don't see

anything dreadful. Is not sin simply a misdeed or shortcoming, or weakness of human nature? Is it not all right, even after committing sin, if we are sorry for our misconduct and try to correct it and reform our characters? Is it not the teaching of our old sages that ' If a man commit sin he must at once correct it without hesitation,' and that is all which is required of us and no need of bothering ourselves any further? If we only correct our misdeeds and reform our characters all the sins we have committed will be wiped out forever, just like an ink spot from the face of a man, or a dark film from the face of a mirror."

But no, my friends, sin is not such a light thing. Sin is not like an ink spot or dark film. Such illustrations are always misleading. You know illustrations are not truths,—people sometimes mistake them for truths,—but no, they are not truths in themselves; they are simply used to explain truths, and in many cases they do not fully explain and make the truths clear to people's minds. In some cases they misinterpret and mislead people. This illustration of an ink spot or dark film for sin is a very good instance of a misleading illustration.

Sin or crime, you know, is a legal term. Read now the law books. What do you find

there? The laws says, "You must not steal." But what if you have already stolen? Does it say, "Correct your misdeed and you shall be all right"? No, the law says at once, "Such shall be punished by an imprisonment of so many years." The law says again, "You must not kill." But what if you have already killed some one? The law does not say, "Reform your character and you shall be free." No; it says again, "You shall be punished by death."

Yes, every law of the state has punishment attached to the violation of the law. If there is no punishment then the law is powerless. Nobody would be afraid of violating the law if no penalty were attached to its violation. The reason people are so afraid of breaking the law of the state is that if they do break it they will be punished; no matter who they may be there is no respect of persons in the eyes of the law, although some lawbreakers may manage to escape punishment for a time. Every lawbreaker must sometime receive his due recompense. And there are two ways of executing the punishment—the police and the prisons. If it were not for these two well-known means of executing the laws of the state they would be quite powerless.

So, you see, sins can not be looked upon as such light things as some people would like,

for they will surely bring sooner or later upon the offenders a terrible punishment.

HEAVEN'S PUNISHMENT

Right here some one may raise another objection. "All right, we agree that the laws of the state have punishment attached to them, but how about the laws of heaven, even God's laws? Have they also punishment attached to them? Does heaven punish sinners as the state punishes its offenders? And is heaven's punishment as direct and quick as the punishment of the state?"

Yes, my friends, there is a swift and sure punishment from God in this world. Everybody knows that. We have the word *Tenbatsu* [Heaven's punishment] in our language, which has been in use from very old times. What does *Tenbatsu* mean? It means precisely punishment from heaven. It is not punishment by the state. It is not punishment by man. It is punishment by the King of Heaven.

Everybody in this country fears that *Tenbatsu*. And very often it comes swiftly and soon. And nobody can escape it. We also speak of the heavenly net whose meshes at first sight look very big, but on close examination we find them to be very small, so that even the tiniest fish can not pass through them.

Now all these sayings establish our belief in punishment from heaven for our sins. It is clearly stated in the law of God that even an idle word which a man utters on earth will not escape its deserved punishment in the day of judgment.

I must make a few remarks about this punishment from heaven.

If you regard man simply as an earthly creature whose existence ceases at the end of this life, then it seems as if there are imperfections in this punishment from heaven and much injustice. Not always in this world are good men honoured and bad men disgraced. Not always do honest men get wealthy and dishonest men become poor. Not always are the righteous prosperous and the wicked unfortunate. Do we not often find the reverse of it? How was it in the case of our national hero Kusunoki Masashige?

Though he was a good man, loved and honoured by all men of the country, his family did not continue even for three generations. Whereas, Ashikaga Takauji, the founder of the Ashikaga Shogunate, whom every Japanese knows to have been a bad man, was so fortunate as to have his descendants for fifteen generations rulers of Japan. His family prospered while the other family was short-lived.

Because of such instances as these there are many men who doubt the existence of heavenly punishment or heavenly justice.

They say this world is ruled by chance or fate and not by the wise providence of God.

Of course many good people have tried to explain these seeming injustices. I have heard many explanations myself, but I confess I am not satisfied with them.

As long as you regard men as creatures belonging to this world alone for whom there is no future life, you can never explain this vexed question. But I believe that man is not created for this world alone. Man has his future life also. He has an existence beyond the grave. Our earthly life is simply a pilgrimage to that life. We are simply travellers in this world. And our pilgrimage on this earth lasts only fifty or seventy years, but our life in the next world is eternal. What are these short periods of fifty or seventy years of our earthly pilgrimage compared with that eternal life of the next world? Can they be compared? This present life when it is passed will seem like a half-forgotten dream of the night.

LIFE IS A VOYAGE

Moreover, the very object of our coming into the world is not achieved in this present

life. Here we are simply voyaging to the next world where our real destinies lie.

Suppose you go to Yokohama and buy a ticket for America and get on board the ship. It will take about twenty days to cross the ocean. And now during those twenty days of your sea voyage to America you will meet with all kinds of experiences, good and bad, pleasant and unpleasant. Some days you may have dancing, music, moving pictures, theatrical performances and various other enjoyments. Surely you will have a good time. But at the same time you must be prepared to meet unpleasant experiences too. But whether good or bad, pleasant or unpleasant, it is only for the twenty days, that is all. When you get to America you will forget all these experiences, or perhaps remember vaguely for a time. These are not the object of your voyage. You did not buy your ticket for America to enjoy the ship life. Your object was not on the boat. What was your object in going to America? Were you not going there for study or for business or on a visit? Surely, you had some reason for going there and for which you made your sea voyage of twenty days. The voyage was simply a means to reach the end you had in view.

So, I think, our life on earth is a voyage.

When we were born we all bought tickets for our voyage and entered the ship of life. We are all on board the ship of life now. Every one of us has a ticket in his hand which entitles him to the eternal haven at the other end of this early life. And now I think some of you are already far out on the ocean. Perhaps many of you have already gone as far as Hawaii. Old folks like myself may be almost within sight of the Golden Gate. May be there are some among you who will reach your destiny tonight. We can not tell. We do not know how near we are to that eternal haven.

I see many young people here tonight. Perhaps you may be saying to yourselves, "Oh no, we are not so near to that haven,—certainly we are yet very far out. We have plenty of years to live yet on this earth. We need not yet bother about our arrival there. We are quite safe for awhile."

But no, my young friends, even you are not safe. How many of our young people are dying now very early in life. No, no, not one is safe from that final call from heaven. Maybe the youngest of my hearers tonight will hear that call before the next dawn.

Moreover, life is very short on this earth. It is like the twinkling of an eye. It is a dream of the night. When I was young I said

to myself: "Oh, I have a long voyage yet to make. I need not hurry. I need not bother myself about the future life. I have plenty of time to deal with such matters in the future." And now I am sixty-three years old. Do not people say that fifty years is the ordinary length of a man's life here on earth? Then I have passed already thirteen years beyond the span of the ordinary human life. But how quickly it has passed. How short it seems to me, after all. When I look back upon the years of my life I feel that human life is but a dream. When it is passed it seems like the twinkling of an eye.

Moreover, when it is passed it becomes valueless. Good and bad, pleasant and unpleasant, all look alike. I have had good times as well as bad times. I have had happy days as well as unhappy days. But when they are passed they become altogether of no account.

There are some old folks who are always talking about the past. Their thoughts are turned toward the past. They can not talk about anything but their past deeds and past events, and their conversation is not interesting to young folks, because the young folks are looking ahead while the old folks are looking back.

But the real joy of life is not in the past; it is in the hope of the future, and we are all hastening to that land of our hopes.

THE JUDGMENT SEAT

When we get to the shore of the other world where are we all going? Can we go wherever we wish to go? Shall we still have freedom of choice in selecting our eternal habitation?

No, my friends, then we have no freedom. I tell you that there is but one place after death whither we must all go without a single exception—and that is into the presence of God. Every man when he reaches the shore of the other world must appear at once before the judgment seat of God. This is not the result of choice but it is of necessity. Man may talk of liberty and freedom as much as he pleases, but there are two points in human life where he has absolutely no choice. At both ends of this life, entrance and exit, man has absolutely no freedom to choose. Who on earth has ever come into this world by his own free choice? And who again can choose the place to which he will go? You were not born in this city of Tokyo by your own free choice, were you? You did not come into this world by your own will nor by the will of any man, but by the will of the Almighty God who or-

dained you to be born into this world. And, in the same way, you will not go out of this world by your own choice, but you will be taken away from this world by that final call from heaven which no man on earth can resist.

Can kings or emperors, the mighty or the wealthy resist this final call from heaven a single moment?

When you appear before the judgment seat of God you will receive your just recompense for your life on this earth. Then if you are found righteous and perfect you can enter into the Kingdom of Heaven with joy and gladness. And you shall enjoy eternal life in that land of perfect peace and happiness.

But if, on the contrary, you are found sinners and transgressors of the law of God, you will be punished by being thrown into eternal hell.

THERE IS A HELL

I tell you, my dear friends, there is a place called hell in the future world, where all the transgressors of the law of God shall be sent in punishment for their sins. This is an eternal truth and eternal fact.

I know there are many people, perhaps even among you tonight, who say: "Oh, I do not believe that there is any such place as hell in

the future world. That simply exists in the imagination of certain religious people. Such teachings are simply used for moral purposes, for discouraging evil and encouraging good. No intelligent man nowadays believes in such things as hell and heaven in the future life. That is the old-fashioned way of thinking."

Very well, if you do not believe in the existence of the future world I will not force that belief upon you. Belief can not be forced on any man by any means. But please be assured of this, that whether you believe it or not, the fact of the existence of the future world will not be affected by your belief or unbelief. Man's belief or unbelief has nothing to do with the existence of hell. You may believe or disbelieve anything you please, but that does not change the fact. The sun which sets in the West this evening will surely rise tomorrow morning in the East. This is fact. The fact you know can not be changed by your opinion. You may dispute and deny other people's opinions as much as you please, but you can not deny the facts. A fact is indisputable. The existence of the future world is fact. You can not make or unmake it by your simple belief or unbelief. Hell and heaven will rise before you when your soul sinks below the horizon of this earthly life, just as surely as the

sun will rise tomorrow morning in the eastern sky.

Be careful, then, lest when you die you be thrown into hell, the existence of which you denied in your ignorance.

Do you think that any country can be well governed without having a hell in it? Do you think our beloved country would be in such a state of peace and prosperity if she had no hell within her limits? What, then, is this hell of our country? Why, prisons are the hell of a country. Every one who has broken the law of the state shall be thrown into this hell. You know the breaking of the law of the country is not a light thing, such as a fault or a mistake which can be easily corrected. No, breaking a law of the state is rebellion against the sovereignty of the country. So it deserves the just recompense of being thrown into prison. And because we have such places as prisons in our country we can enjoy our present state of peace and safety.

Suppose we had no prisons in our country. Every one could do just as he pleased. He could kill, he could steal, or burn down other people's houses, and yet he could not be arrested or punished for his misconduct because there would be no police to arrest him and no prison to confine him in. What would be the

condition of such a lawless country? Do you think we could live in peace and safety even a single day in such a country? No, no, if there is no hell in the country the whole country will become hell itself, and no one would want to live in such a country.

Just so, when you go to the next world, you will surely find a hell in that country. Every one who has violated the laws of that Kingdom in this world shall be thrown into prison in the next world. So that the Kingdom of Heaven shall not be troubled by those evil doers, and all the people of the Kingdom shall live in peace and happiness for ever. All sinners must be punished by eternal suffering.

Now this is the second fundamental truth of Christianity.

PART III

CONCERNING SALVATION

WHAT IS SALVATION?

NOW we come to the third point, the last but the most important of all.

This is the heart of Christianity.

I hope you will be patient a little longer and listen to me attentively because this is the most difficult part of all and I will try to explain it as clearly as I can. You have seen that the first was on God and the second on sin, and now the third is on salvation.

Salvation is the saving of man from sin and its punishment. How can men be saved? By the vicarious sacrifice of Christ upon the cross. There is no other way of salvation. Every man must be saved by believing in the power of the cross of Christ. Therefore, the doctrine of atonement through the sacrifice of Christ upon the cross is the most important doctrine of all. If you can not fully understand this central truth of Christianity you can never understand what Christianity is.

Christianity is not a mere collection of moral teachings like the works of Confucius and Mencius. It is not a mere code of ethics. It is the way of salvation. And that way does

not merely lie in following the Christ as many people think, but it lies in his blood shed upon the cross. This is the very point in the Christian religion where people are apt to make a mistake. They think men are to be saved by becoming good through the teachings of Christ. They think that if they read the Bible, study its teachings and keep its commandments they will reform their character and become good and righteous men and will then be saved. In fact they think that they can be saved by their own good works through the teachings of the Bible.

But this is a great mistake. We are not to be saved by becoming good men. We must be saved in order to become good men. Good men are not going to be saved but saved men are going to become good.

We must first of all be saved by believing in the saving power of the cross of Christ, then we will be made good men by following the teachings of Christ. Salvation must come first and then it will be easy to become good. The cross first and after that the teaching.

Teachings are like nourishing food. They are very good and necessary to keep up the health of the body. But nourishing food can not take the place of medicine. Do not depend on nourishing food alone for the cure

of the sick. When people get sick they call, first of all, a physician, and take medicine. And then they take nourishing food to keep them in health.

Just so, sinners are spiritually sick men. To be saved from this spiritual sickness they must send for the spiritual physician and take his saving medicine, which is belief in the cross of Christ. Then after that they will take and greatly relish his nourishing food which is the teachings and commandments of Christ.

That no one can be saved from the consequences of sin by the mere following of moral and religious teachings is very clear. In moral and religious teachings themselves there is no power to save a man from the consequences of sin. He may repent of his sin and correct his conduct as best he can, yet he can by no means undo the wrong committed against another.

MIGAWARI—SUBSTITUTE

Take a case in the criminal court. For example, if I kill a man tonight I shall be at once arrested and sent to a court to be tried by judges. And if I am found guilty I shall be sentenced to death. I must die for taking another man's life. That is the penalty of my offence. I must pay it myself. And now

when I am put into prison to await execution I find a Bible in the prison and reading it I find the teachings of Christ about murder. I repent of my conduct and determine to correct it. "Oh," I say, "I have done wrong, I will never do it again. I will correct my conduct and will surely become a good man hereafter."

Now I appeal to the judge to pardon my offence because I have truly repented and really intend to reform my life hereafter.

Do you think the judge will pardon me because of my true repentance. Will he say, "All right, if you really repent of your sin and truly intend to reform your character, I will pardon your offence. Now go in peace to your home."

No, my friends, after the judge has once pronounced sentence of death he can by no means revoke it on such a ground as that. No matter how truly you repent of your past conduct and how sincerely you intend to reform your character hereafter, if you have already killed a man you can never undo that act of murder. You will be a murderer forever. You can never change it—you can never get rid of the stain. This evil deed can never be undone. So you see, crime must receive its deserved punishment.

However, if you ask me, is there absolutely

no way of saving a murderer's life, I say yes, there was in the olden time one way of saving such a murderer's life. That was by *Migawari*—a substitute. An innocent person taking on himself the offence of the criminal and dying in his stead. For instance, in case I murdered a man and am sentenced to death, my friend offers to take my punishment and die in my place—this is *Migawari.* Of course in the present time we have no such provision in our criminal law. No *Migawari* is allowed. But in the old days we had frequent cases of this substitution.

For example, the son died in his father's place, the servant died for his master, the friend for his friend, and so on. When a father was sentenced to death for a crime his son stepped in and said to the judge, "It was not my father who committed this offence, it was I, so please sentence me to death in his stead." Thus the son died in the father's stead and the father was saved. The son redeemed the father's life.

Is not that the strongest proof of a son's affection for his father? Can any one have greater love than this—to lay down his life for another?

In the old days of feudalism we had frequent cases of faithful retainers dying in the

lord's stead, thus redeeming their master's life with their own. This is regarded as the highest expression of loyalty to a master. These are the best examples of the two fundamental virtues of our national morality, namely, loyalty and filial piety.

Christ also said, " Greater love hath no man than this, that a man lay down his life for his friend."

Yes, *Migawari* is the noblest virtue of mankind. No man can go farther than that.

JESUS IS OUR MIGAWARI

Now if you look at the cross of Christ from this viewpoint you can easily understand the meaning of salvation of men through the cross of Christ. The death of Christ is the *Migawari* of all mankind. He died in our stead.

As I told you before, we have all sinned. Sinners must be punished. Sin once committed can not be wiped out. It must receive its due recompense. Though you may repent of your past conduct ever so deeply and try to reform your character, your mere repentance and reformation of character can never wipe out your sin. That sin cleaves to you forever and claims its just recompense. Therefore, the only way of being saved from the consequences of your sin is by *Migawari* which is substi-

tution. Some one must die in your stead. Some one must atone for your sin. Otherwise you can never be saved.

But no human being can do this for another. All men are sinners. Sinners can not save sinners. Sages or saints, they can not atone for the sins of another.

Confucius was one of the greatest sages that this world has ever produced, and he has left us many wise sayings and useful precepts. But as he was human he was also a sinner before God as we all are. So even Confucius could not atone for our sins. And even in his teachings he has refrained from speaking too freely about heaven and the future life. Because he was human and his knowledge was limited to this world.

I think Confucius was quite right and quite honest in refraining from talking about things which he did not know with certainty.

But here you might ask again: How could one man, even Christ, perform this *Migawari* and be a substitute for all mankind for all ages? Is it not quite unthinkable that one man could take away all the sins of all mankind from the beginning of the world unto its very end?

But listen! Christ is not a mere man. He is not merely the greatest of all sages. He is not merely the greatest of all saints. He is not

simply the greatest and best man that this world has ever seen. Some people want to consider Christ as the highest type of humanity. But they are tremendously mistaken. Christ is more than man, more even than the greatest and highest man in the world. Christ is the only begotten Son of God. In fact Christ is God.

"In the beginning was the Word, and the Word was with God, and the Word was God. —All things were made through Him; and without Him was not anything made that was made."

This whole universe was created by and through Christ. So you see the Bible teaches that Christ is very God. And this very God of heaven and earth came down to this earth which He had made and became a man and dwelt among men, in order to save men from their sins. And He taught us the truth about God and about heaven and the future life. Because He being God knows all about these things.

"No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him."

No human being can teach the whole truth about God; none but the only begotten Son of the Father.

You see now there is an infinite distance between this Son of God who knows everything in heaven and earth, and these great sages of the ancient world who refrained from talking about the unknown things of heaven. Indeed, such a difference as that between heaven and earth.

Christ not only taught us the truth about God. He also lived the very life of God upon the earth and He died the very death of sinners upon the cross. As He is God, of course there was no sin found in him. He knew no sin himself. Yet He took upon himself all our sins and was made a substitute for us and died in our place and stead. And of course He can be made the substitute for all mankind because He is Almighty God, and Almighty God must be greater than this little insignificant world of human beings. Therefore He was able to make full restitution for the sins of all mankind for all ages.

And now, as Christ has died in our stead upon the cross, we are made free from sin, just as in my last illustration of a friend's dying in my stead I was made free from the guilt of murder.

So now, all those who believe in Christ and accept His vicarious sacrifice upon the cross, will be made free from all sins and conse-

quently from all penalties of sin. Our sins are now forgiven. They are atoned for by His death upon the cross.

So now by trusting in the efficiency of Christ's atoning sacrifice, we are saved from going to hell as the punishment for sin committed in this world, and instead of going to hell we are entitled to enter into the Kingdom of Heaven and there enjoy eternal bliss.

BLOOD-SEALED COVENANT

Now, this is what is meant by salvation through Christ. So you see we are not saved by the teachings of Christ but by His blood shed upon the cross. Of course, after we are saved by the blood of Christ we need the teachings of Christ also. Just as a sick man needs nourishing food after he has been cured by medicine.

Now as this is the most important of all the doctrines of Christianity, I hope you will understand it. Christ did not save us by His mere preaching and teaching. He was not a mere preacher of righteousness. He did not simply say: "Do good and abstain from evil and you shall be saved." No, He saved us in spite of our evil doings and sinful acts. And He did it, not by words but by deeds, even by the shedding of His blood upon the cross.

Indeed, the very secret of the power of Christianity lies here. It does not lie in His wise sayings but in His shedding of blood.

As you know, blood is the symbol in some countries of the power to make a man sacrifice his life. It is the drop of red blood which binds a man to keep his covenant, even at the risk of his own life.

You remember when the forty-seven retainers of the prince of Ako took that solemn oath to revenge their master's death by taking the life of his enemy, after they had signed their names to this covenant they sealed it with their own blood, thus making the covenant a blood-covenant (shi wo kisseru) even unto death. Each one of the forty-seven pledged himself to give his life for the accomplishment of this great purpose. And all actually did give their lives in remaining true to their pledge.

Now Christ made a covenant with us for the salvation of our souls. The covenant is this: Whosoever believes on Him shall be saved from sin and its penalty, no matter how great a sinner he may be. And this covenant He sealed with His blood.

Now you see that the religion of Christ is a blood-covenant religion, and such a religion can make its believers willing to risk life itself.

Christians do not simply profess their belief with their mouths, but they defend their faith with their lives.

Every one who becomes a Christian pledges himself to sacrifice his life if necessary for the Christ he follows. Christ required his followers to do this. He said, "If any man would come after me, let him take up his cross and follow me." That is, be ready to die for Him, even upon the cross.

The disciple must follow the example of his teacher. If the teacher has laid down his life for others the disciple must be ready to do the same. Christians must be ready to lay down their lives, not for the Master's sake alone, but for the sake of those whom their master loves, even the sinners of the world. In a word, the true Christian is a man of sacrifice, willing even to die upon the cross in the service of God and man.

SPIRIT OF SACRIFICE

I desire that our nation, as a nation, should be filled with this spirit of sacrifice. Our people are noted for their spirit of sacrifice in times of great emergency. When our country is in danger every man is ready to take up arms and fight till death if need be. Such a spirit is worthy of high praise.

But nowadays everybody knows the importance of such public spirit. Everywhere people are showing their public spirit in their country's emergency. Such a spirit of patriotism is not peculiar to our country. The last great world war has conclusively proved that almost every nation of the civilized world has this spirit of patriotism when any great emergency calls for it.

But what I am saying here is not of the spirit of patriotism, however great it may be. The true spirit of sacrifice makes people willing to give up their lives for a righteous cause at any time, whether in time of war or in time of peace, whether in high public positions or in ordinary life.

Every statesman should be ready to sacrifice his life for the welfare of the state at any time. Every educator should be ready to stake his life for the sake of education. Every religious teacher should be ready to die for the spiritual welfare of his countrymen. Parents should be ready to sacrifice their lives for the children, and children should be ready to sacrifice their lives for the parents. Husbands for wives and wives for husbands. What would we say if a husband should save his own life leaving his wife at the mercy of a murderer? And we all expect that the captain of a ship

shall be always ready to sacrifice his life for the safety of his passengers. If in time of shipwreck the captain should leave the boat before the passengers, what would be said of such a man?

I believe there is nothing in this world so noble and so beautiful as this spirit of sacrifice. I wish that our countrymen could be filled with this spirit, and that not for our country alone but for the benefit of all mankind. Japan today must not live for herself alone, nor for the Far East alone, but for the whole world.

But to make a people capable of such sacrifice we need the religion of sacrifice. We need a religion sealed with the blood of its founder. Formal religions are of no avail.

You know that for many years I have been lecturing on various subjects throughout the empire. I have been lecturing on politics, on economy, on education, on social reform, and so on. But now I have laid aside all other subjects and am only preaching this blood-sealed religion of Christ throughout the length and breadth of the country. I have determined not to know anything among my countrymen but this Jesus Christ and Him crucified. Because I believe there is nothing else in heaven or on earth that can save a man from sin and its penalty. And there is nothing on

earth that can change a man from a creature of selfishness into an angel of sacrifice. The only way of making our people a people of sacrifice for the benefit of all mankind, is this blood-sealed religion of Christianity.

THE PERSECUTED RELIGION

But here one might ask, "Does Christianity really produce such a people? Is there really such power in the religion of Christ? Do Christians show this spirit of sacrifice any more than heathens?"

Yes, Christianity has proved its power by its history during nineteen hundred years. Among all the religions of the world none has suffered such severe persecution at the hands of its enemies as Christianity. No other religion has ever produced so many martyrs as the religion of Christ.

When Christianity was first introduced into the Roman Empire how cruelly those Roman people treated the followers of that religion! For many centuries they persecuted all Christians in the most cruel manner. They were burned alive, thrown into dens of lions and crucified. The Romans tried in every way to extinguish Christianity, but they could not accomplish their purpose. The more they persecuted the more it spread and the more its

followers increased. The blood of the martyrs became the seed of the church in the Roman Empire.

We have the story of cruel persecution of Christianity by the Tokugawa Shoguns in our own country. For more than two centuries the Tokugawas cruelly persecuted the believers in the Christian religion. In one place we are told that many holes were dug in the ground for the purpose of burying the Christians alive. In these holes they were buried up to their necks. Then the executioners came with their saws in their hands saying, " Now, Christians, will you renounce your faith in this evil religion of Christ and be dug out of this hole and be saved? Or, will you still hold to your faith and have your heads sawed off? Which will you do? "

Thus each one was threatened in turn. To the surprise of the executioners no one was frightened by their threats. They all said they would lose their heads rather than renounce their faith in Christ, because He had died upon the cross for them. So then the Christians lost their lives in this terrible manner. It is said there were many women among these poor Christians who were persecuted in this way. Women are weak by nature, they dread physical pain more than men; but even these

timid women faced this terrible death with calmness and faith.

POWER OF THE CROSS

My friends, how do you account for this? Whence came this courage and firmness of these early Christians? I tell you the only source of such courage and firmness is in the cross of Christ. By the cross of Christ the weak become strong, cowards turn into brave men and timid women become fearless.

If you truly understand the real meaning of the cross of Christ you can conquer all things by the power of that cross.

The cross of Christ is really power unto salvation. No matter how wicked a man has been if he really understands the dying love of Jesus upon the cross, his heart will be melted and he will become a new man in Christ.

I know many such cases of reformation in wicked men. In one place there was a man who had determined to kill another man and as he was on his way to do it, he passed by a Christian meeting place. Stepping in for a few minutes he heard the preacher tell of the dying love of Jesus Christ. This touched the man's heart and melted it with the fire of love. He flung away his revolver that he had concealed in his pocket, and confessed his sin

and became a follower of Christ that night. From that time on instead of killing men he sought to save them, and died, as I was told, in actual service for others.

"For the preaching of the cross of Christ is to them that perish foolishness, but to us which are saved, it is the power of God."

Yes, there is power in the cross of Christ. The power not only to save sinners from the penalty of sin, but also to save them from the power of sin and make them new men in Christ. And why is it so? Because as you know, the cross of Christ is the perfect revelation of the infinite love of God.

"For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life."

Love, you know, is power. Love can conquer all things. No power on earth can overcome it. It can overcome everything. It can melt the hard hearts of wicked men.

DR. JOSEPH NEESHIMA

Let me illustrate the power of love to melt the heart of man by an example which I am glad to speak of here tonight. You all know, I suppose, the first president of the Doshisha University in Kyoto was Dr. Joseph Neeshima. He is counted among the three great edu-

cators of the era of Meiji (the reign of the late emperor).

Fukuzawa Ukichi, Nakamura Keinu and Joseph Neeshima, were the three: I am glad to say that I personally knew all these great teachers. But of these three I was most intimately connected with Dr. Neeshima. I was a student in his school in those early days of Doshisha. But afterward I was called back by him to teach in the school and to be his assistant. I worked with him many years until the very day he left us for the better land. So you see I ought to know him pretty well. Yes, I can say I knew him best of all.

Dr. Neeshima was a great man, but his greatness did not lie in his knowledge nor in his intellectual power. He was not an especially eloquent man. He was not a fine writer. He left no book behind him. His greatness lay in his lofty character. His was a great personality. Indeed, he had a big heart, full of love. He loved his students as his own children. He was in truth a loving teacher. And his greatness lay indeed in his great love for his students.

TRUE EDUCATOR

I think every educator ought to have this qualification. Without this kind of love he

can not become a successful teacher of young people. Of course, to become a teacher one must have knowledge to impart, and mental power to lead and guide his pupils. In a word, he must be a man of learning and of mental ability. Without these qualifications he can not become a real teacher. But even with these essential qualifications if he has not real love for his pupils he can not become an efficient teacher. If a teacher shows that he has no such true love for his students I think he had better give up the profession of teaching and engage in some other work.

You know when we send our children to school to get an education, we commit them entirely into the hands of their teachers. We ask these teachers to make useful men and women out of these crude untaught children for the country's sake. Perhaps it might be better if we could keep our children in our own homes and teach them ourselves, thus training them according to our own wishes and desires. But that is impossible. We parents can not undertake such a task ourselves. So we ask the teachers to do it for us. And they are undertaking this difficult task of making men and women and good citizens of our children.

If therefore teachers are really doing the work of the parents they should have the same

parental affection for the children. Without this affection how can they take such a difficult task upon themselves and accomplish it to the satisfaction of the state?

But, if you say, "Oh, no, no, the work of a teacher is not such a great task as you think. The work of a teacher is to impart some of the special knowledge which he himself has acquired to the young people who come under his care. It is nothing more. Man-making and character building are not the essential work of a teacher. To expect anything beyond this passing on of knowledge is to expect too much from the teacher of the present day."

Well, if educators simply content themselves with selling their knowledge for wages of course I have nothing more to say. I am sorry to see that some of them do, though they do not openly confess such thoughts. There are at the present day many teachers among us who are simply selling their knowledge for their own profit, and for the sake of our country I am sorry to see this.

But if on the contrary our educators undertake, for the parents, the difficult task of making good men and women and good citizens out of their children, they must first of all prepare themselves for their work with true parental affection,

I know that President Neeshima was truly such a loving teacher. I know several instances in his life which revealed this love. When we were dissatisfied or discouraged with anything in the school, we used to go to our president to complain of such troubles. He was always glad to receive us. And while we were talking with him all our dissatisfaction and discontent seemed to melt away in his sunny kindly presence, just as ice melts under the warmth of the sun's rays. There was some mysterious power in our president which no man could resist.

STUDENT STRIKE

Once during the presidency of Dr. Neeshima there was a great disturbance in the Doshisha, caused by friction between teachers and students. The whole school was thrown into disorder. There was a great strike among the students. The president tried in every way to conciliate both parties. But even he could not succeed in his task of reconciliation. When every hope of bringing the school to order was gone, it was decided as a last resort to expell the disturbing elements from the school. There was no other way but to apply this extreme form of discipline.

One morning when all the teachers and stu-

dents were assembled in the chapel the president came in with a cane in his hand. Whisperings were heard—"Why, the president has a cane, he has come into chapel with a cane in his hand." As soon as he came in he stood before the school and said—"Gentlemen, I am sorry to see such a disturbance in the school. It is a disgrace to Doshisha. But, as such a disturbance has arisen we must punish the person or persons who are responsible for it, so this morning I will punish the offender."

Of course everybody expected the president was going to punish the ringleaders of the rioting. But, the president continued to speak. "But," he said, "gentlemen, I can not lay this responsibility upon any of the students, neither upon any of the teachers. Then who is responsible? If neither students nor teachers are responsible for this disturbance, upon whom shall this responsibility fall? I will tell you. The person who is wholly responsible for this great disturbance in Doshisha is this Joseph Neeshima, its president. It is the duty of a president to govern his school and keep it in good order. Now this president Neeshima has failed to preserve order in his school; he has failed in the discharge of his duty and thus caused this great disturbance in Doshisha. This disturbance has not only brought great

misfortune upon the students and has given great trouble to the teachers, but it has brought disgrace upon this institution. All this has come as the consequence of the president's inability to govern the school as he ought. So now the whole responsibility must be laid upon him, he must bear it and he must be punished."

As he finished speaking he lifted his cane in his right hand and holding out his left hand he began to strike it with all his might, again and again. He struck his hand so hard that finally the cane broke into three pieces, and you can easily imagine its effect upon his hand. It began to bleed and the whole school was taken aback. How could they any longer endure such a sight.

One of the students rushed up to the president's side and seizing his arm began to cry, "Oh, my teacher! my teacher!" This cry broke up the whole school. Teachers and students all burst into tears and wept aloud. It was a wonderful sight indeed. The president with his hand bleeding and the whole school weeping!

Why did he punish himself? Was there anything in his conduct which deserved such treatment as this? A man of love, with his heart full of fatherly affection for his students,

most faithfully working day and night for the welfare of the school? What fault could you find in such a man as that?

No, no, we could find no fault in him. He was indeed respected and honoured and loved by the whole school. Though the students rose in rebellion it was not against the president but against the teachers of the school. In fact, the president had had nothing whatever to do with the uprising, and the whole school knew that. Why then being a faultless man should he punish himself before the whole school?

There was no need of explanation. Everybody understood that the president was performing *Migawari*—substituting for his students. Those students had transgressed the laws of the school, they knew that. And transgressors must be punished. The inflicting of severe punishment upon the rebellious students was the only way by which the school could be kept in order. Therefore as the president of the school he must punish them and expell them. There was no other way to take. But Dr. Neeshima was not simply a president, an administrator of the school. He was the real father of his students in interest and affection, loving them as his own children. How could he strike his beloved children even in punishment? So you see he was placed be-

tween two fires—justice and love. But love gained the day. He decided to be wounded for their transgressions; to be bruised for their iniquities; to take upon himself the chastisement of their sins. And thus with his stripes their wounds were healed.

THE POWER OF LOVE

By this act of love the hearts of the erring students were entirely changed. No longer the rebels of yesterday, they were the most faithful and devoted students of the whole school. They began to say, "If our president loves us so much as not to spare himself even such suffering as this, should we not love him more?" "We are ready to give our lives, if need be, for such a president," they said.

Yes, for a good man, a man with true love, men sometimes venture to die.

Afterwards those rebellious students had their picture taken in commemoration of this memorable event. They grouped themselves around a table upon which were the three pieces of the broken cane. The spirit of the school was changed. All friction between teachers and students vanished entirely. Ill feelings among the students were all gone. The school was melted into one harmonious whole by this love of the president. Yes, it

was born again, and became an entirely new school. Discipline was restored, order was kept and the dignity of the school was greater than ever. We all had witnessed the power of love.

Dr. Neeshima was not naturally a very eloquent man. But when he preached he was quite often in tears. These tears were powerful sermons and we were all moved by them. But this silent sermon of the bleeding hand was the most powerful sermon that revered teacher ever preached.

And now, my friends, whence do you think Dr. Neeshima obtained such a loving heart? Whence did he get this idea of substitution? Of course he got it from the cross of Christ. I knew him very well. He believed in the cross of Christ. He not only believed in the cross of Christ but he also tried to bear the cross of Christ in himself. Yes, he did show the cross in this case. I think the true Christian must not only believe in the cross but must bear the same cross in himself. We must all be followers of the crucified Jesus. It is not necessary to do what Dr. Neeshima did, but we must be ready to bear the cross in our own way and in our own circumstances.

Christianity is the religion of love. And its perfect example was given upon the cross of

Christ. He taking upon Himself all the sin of the world and dying in our stead upon the cross is the greatest personification of the love of God. And His love is now melting the hearts of the whole world.

CRUCIFIXION AND HARITSUKE

You all know, I suppose, what crucifixion is? In our country we used to call it *Haritsuke.* But what we know in this country as *Haritsuke,* crucifixion, is different from crucifixion in the time of Christ.

In our country crucifixion was in this manner. The criminal was tied with cords to the crossed pieces of wood and then he was pierced on each side with a spear. It must be a terrible thing to be tied to a cross and pierced with a spear. But a man pierced in the side with a spear dies instantly. The pain and suffering though intense are but for a moment, and then all is finished.

But crucifixion in the time of Christ was not of this kind. In those days before a criminal was crucified he was stripped and scourged with rods. This Roman rod was made of several strips of leather on the ends of which were pieces of ivory to make the scourging more severe and painful. After this cruel scourging the cross on which the man was to

be crucified was bound on his back and he was dragged along to the place of execution. There he was stripped of all his clothing and laid upon the cross, his hands outstretched, and the nailing began. For he was not merely tied with cords to the cross, he was actually nailed to the cross. Large iron nails, especially made for that purpose, were driven with a hammer right through the palms of both hands. That finished, the feet were nailed in the same manner. Sometimes the nails were driven through both feet together, but quite often each foot was nailed separately. And now after the victim was nailed securely to the cross, it was raised so that the weight of the body hung from these cruel nails.

Here is another difference between our *Haritsuke* and crucifixion in the time of Christ. In *Haritsuke* the man is killed instantly with a spear. But in the time of Christ the man was not killed instantly by either spear or sword. He was kept hanging on the cross to die of the most excruciating pain. Have you ever stuck a needle into your hand? Did it not cause intense pain? Think then what it would mean to have a spike driven through both hands and feet. Can you imagine the pain caused by such cruel treatment? And to have this suffering prolonged until at last when it

became unendurable the victim would cry out, "Kill me, kill me and end my pain." If by a spear thrust or a sword cut you should put an end to his suffering at once you would be showing him great mercy.

But in those times no one would do that. The object of crucifixion was not to take life but to inflict pain and suffering; so they left the victim hanging on the cross until he died a slow death of agony. Sometimes the victim lingered several days in an agony of pain. There is no death more painful than this death on the cross. Death by a spear thrust or by fire comes quickly, and death by hanging is instantaneous; but death on the cross as in the old time method is a lingering agony.

Now, my friends, when we say that Jesus Christ died upon the cross it means that He died this lingering, this most agonizing death. We do not know what spiritual suffering He endured upon the cross. Of course His spiritual suffering must have been the greatest of all His suffering. But that is beyond our comprehension. We can never know the real nature of that spiritual agony. But we can understand His bodily suffering. We can even feel it if we will. It is enough for us to know that He endured this agonizing death

upon the cross for us, even to save us from sin and eternal suffering.

Jesus was not a sinner. They found no fault in Him. But He took upon Himself our sins. God laid all our sins upon His dear Son and redeemed us from death by this sacrifice.

Now, this is salvation. I hope you have understood it fully.

REPENTANCE

I told you a few minutes ago about Dr. Neeshima's striking his own hand with his cane and thus saving his students from receiving their just punishment. As you heard that story you all seemed to be very much impressed. I noticed some of you were in tears. And I thank you for your sympathy with my dear teacher.

But I think no one of you here tonight was personally acquainted with Dr. Neeshima. This incident took place more than thirty-five years ago. Moreover, perhaps you have no connection with the University of Doshisha. The true love which my beloved teacher showed upon that occasion has even now the power of melting people's hearts, people who never knew him and whom he did not know. This is indeed a wonderful quality of love.

But, my friends, Dr. Neeshima only struck

his left hand until it bled a little. His was not great suffering at all. Yet everywhere I tell this story people are affected by it and shed tears.

It was not so with our Lord. It was not a mere striking of the hand until it bled. Our Lord was crucified. He was nailed to the cross in the most cruel manner. His hands and His feet were pierced with iron spikes. He was crowned with thorns. His whole body was mutilated and bleeding from that scourging received at the hands of the merciless Roman soldiers.

Now, my dear friends, if your hearts are touched by this story of Dr. Neeshima's slight suffering for his students, and if you could shed tears for him with whom you have no connection, how is it with this great suffering of your Saviour, Jesus Christ, who died not for some unknown students, but for you, to save you from eternal suffering? Can you shed tears for Him and His suffering? Of course you will shed tears if you take it to heart. But the shedding of tears is not enough. For Christ died to save you from sin. Repent of your sin, I beg of you my friends, and accept His offering of salvation through His cross. Be cleansed and purified by His blood. And come back, come back to your Heavenly Father

once more as His dear children. This is salvation through the death of Christ upon the cross.

DECIDE FOR CHRIST

And now, my friends, I hope you have all understood what Christianity is and what you ought to do.

First, you must believe in the one true living God.

Secondly, you must acknowledge your sin and repent of it.

Thirdly, you must believe in the sacrifice of Christ upon the cross. You must believe in the efficacy of His atonement. You must accept Him as your Saviour and decide to follow Him in life or death.

And one thing more, that is when you become a follower of Christ you must not become so only in name, but in deed. You must in your daily life have the real spirit of this sacrificial death of Christ upon the cross. You must also carry your own cross in your daily life. You must be ready to sacrifice your own life for the sake of your fellowmen.

And now if you have fully understood all these points that I have tried to make clear to you, and wish to become followers of Christ, I think now is the time for you to make your decision for Christ. I will now give each

one of you a decision card, and if you really decide to accept Christianity as your religion and to follow Jesus Christ as your Lord and Master in life and death, will you please sign your name on that card, giving also your full address and the church which you prefer to attend?

It is very important for you to attend some church regularly and receive still further instruction in the Christian religion.

Tonight I have given you only the elementary knowledge of Christianity. You must not stop here, but inquire further into the deep things of the Christian religion. For that deeper knowledge of God you must go to church and learn of Him.

May God bless your decision here tonight.

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